TWO SERMONS,

OF

Ionahs punishment,

Preached by Maister
Henry Smith.

And published by a more perfect
Copie then heretofore.

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THE FIRST SERMON OF the punishment of *Ionah*.

Ionah. 1. 4. 5. 6.

4 *But the Lord sent out a great wind into the Sea, and there was a mightie tempest in the Sea, so that the ship was like to bee broken.*

5 *Then the Mariners were afraid, and cryed euery man vnto his God, and cast the wares that were in the ship into the sea, to lighten it of them, but* Ionah *was gone downe into the sides of the ship, and layd downe, and was fast a sleepe.*

6 *So the ship-maister came to him, and said vnto him, What meanest thou, O sleeper? Arise, and call vpon thy God, if so bee that God will think vpon vs, that we perish not.*

THE sinne is past, but punishment is to come: for after disobedience followeth wrath, the heauie companion of wickednesse. For although shee loue not sinne, yet shee will be alwayes where wickednesse is; yea, also full of strength like a Lyon, which will not be tamed.

Hee that made the windes, commanded them, and they obey his voyce, the windes and the waters obey him, but man will not obey him. Hee saith not that a winde arose, but saith, The Lord sent a great winde. Therefore wee see the cause of this tempest, and so of *Ionahs* punishment. The iust Iudge of the whole worlde may not suffer sinne vnpu-

nished, therefore hee sends, the Lord sent out a mightie winde. Then it was not by chance, nor yet by witchcraft: for the Mariners (notwithstanding they were infidels) were not so grosse as to ascribe it to any such cause, but rather thought it to bee sent from some reuenging power, being
Psal 107. 25. *to* 31. prouoked to indignation by some particular person among them, that had committed some hainous fact: else why did they cast lots to know him and finde him out that had sinned, and whose sinnes did procure this tempest to bee sent? Though this winde had almost drowned *Ionah*, yet hee said, The Lord sent it: so the Lord sendeth winde to bring ships to land in safetie, and the same Lorde sendeth
Iob, 1. 21. winde to drowne, and breake, and sincke other ships. Therfore *Iob* said when hee was bereft of all his substance at once, and left as poore as might bee, that the Lord had taken them from him, who had first giuen all to him, adding also thanksgiuing euen for the persecuting hand of God, which did so molest him. If some had so much losse by
Iob. 2. 9. tempest as *Iob*, and such dangers as *Ionah*; they would surely say with *Iob*, *Blessed bee the name of the Lord for it*: But moe (it is to be feared) would say with *Iobs* wife, Curse God and die.

And there was a great tempest in the Sea.

First, *God* spake gently to him, *Arise*, Ionah, *goe to Niniue*; then he would not goe: but seeing wordes would not serue, the Lord would take another way, and try whether that could make him obedient to his voyce. So the Lord caused a mightie tempest to arise in the *Sea*, like the messengers that were sent to compell folkes to come to the banquet, that seeing the commaundement could not, the tempest might beare rule. For vnlesse it be an imperious crosse we will not yeeld: so head-strong is sinne.

Therefore it is said, that God sent out a great winde, so that there was a mightie tempest, that sinne might haue the foile, and God the victorie.

Hee that sayles to *Tharshish*, or whether hee is forbid-

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den to goe, would haue as good wind as hee that sayles to Niniuie, or whither he is commanded to goe. But he that doth one thing for another, shall receiue one thing for another, as *Achab* did, who hoped according to the saying of foure hundred false Prophets, to goe vp and prosper, but he went vp and perished. As surely as *Ionah* thought to arriue at Tarshish, so surely the Spaniards thought to arriue in *England*: but as *Ionahs* companie wondred at this tempest, so at these Spaniards destruction, their fellowes at home wondered, yea were astonied, how their inuincible power could be destroyed. But God is strong enough for them that kicke against him, and disdaineth to be crossed of dust and ashes.

And there was a great tempest in the sea.

The ship went on roundly for a time, the Prophet sleeping, the Mariners sporting, their sayles flaunting, the waters calming, the winds guiding, so merrily sinne goes on before the tempest comes. The winde blowes not yet, therefore goe on yet a little, and yet a little more, but suddenly the tempest rushes vpon the before they are aware of it, and tumbles them vp and downe, and suddenly all is like to be vndone. He came to the hauen, and paide the fare, and entred the ship, and hoist vp sailes, and went on forward, and all to flie from God, but now it appeares he fled not from him, but to him. Therefore *Dauid* saith, If I take the mornings wings and flie aloft, loe, thou art there. If I goe into the neithermost deph, thy hand will finde me out: therefore whither shall I flye from thee? So that when we thinke that we flie from God, in running out of one place into another, wee doe but runne from one hand to the other, for there is no place where Gods hand is not, and whither soeuer a rebellious sinner doth runne, the hand of God will meete with him to crosse him, and hinder his hoped for good successe, although he securely prophecieth neuer so much good vnto himselfe in his iourney. What had hee offended the windes, or the wa-

ters, that they bare him such enmitie? The windes and the waters, and al Gods creatures are to take Gods part against *Ionah*, or any rebellious sinner: for though God in the beginning gaue power to man ouer all his creatures to rule them, yet when man sinne, God giueth power & strength to his creatures to rule and bridle man. Therefore hee that euen now was Lord ouer the waters, now the waters are Lords ouer him.

But if *Ionah* had thought that God would haue brought things to passe, he durst not haue beene so bold in this enterprise. Therefore wee may see that sinne hath no eyes while it is on going, Tush (saith the foole) it is faire weather yet, while hee goeth to the stockes.

So that the ship was like to be broken.

We haue heard of the cause and greatnesse of this tempest, the effects follow, whereby the greatnesse of it is the better expresst. First in the ship, then in the Mariners.

The ship was like to be broken.

The ship was faire and goodly, so strong that it might haue encountred with instruments of warre, and so sure made, that it might haue endured great tempests, and made maine voyages. Yet now with one tempest, and at one voyage, it was so deformed, so weakned, in such a taking, that it was like to bee shiuered in pieces: and all because *Ionah* was in it. Such strife is alwayes betwixt Gods wrath, and mans disobedience. When Gods word will not
Pro.7.22. turne vs, Gods winds, and other instruments of his wrath, must threaten to ouerturne vs.

Then the Mariners were afraid, and cryed euery man to his God, and cast the wares out that were in the Ship, to lighten it thereof.

The effects of this tempest in the Mariners were two. First, they were afraid, then vsed meanes to appease the tempest, and saue themselues.

Then the Mariners were afraid.

Mariners liuing in the Sea, almost as fishes, hauing the waters

waters as their neceſſarieſt element, are commonly men voyde of feare, venturous, and contemners of danger. Yet now ſeeing the tempeſt ſo vehement on a ſudden, that their goodly and tall ſhip was toſt almoſt to a cocke-boat, and crackt ſo, that it was like to be torne all to pieces, and thereby were fully perſwaded it was no common nor ordinary ſtorme, but a reuenging tempeſt, for ſome extraordinary cauſe, ſent out vpon them by ſome great power prouoked; now they are afraid, they tremble for feare, like women which ſhrike at euery ſtirre in the Whirrie, and like little children when they are frighted, leaſt their ſhip breake or leake, and ſo ſincke, and they looſe their goods, their ſhip, their liues and all.

Now theſe nought-fearing fellowes, theſe high ſtomaked men, which defied danger, are brought downe by danger, feare and quake like a yong ſouldier which ſtarteth at the ſound of a Gun.

And cryed euery man vnto his God, and caſt foorth their wares into the Sea, &c.

The meanes which the Mariners vſe to ſaue themſelues, are diuers. Firſt, they cry to their gods, then when that appeaſed not the tempeſt, they caſt out their wares, *They prayed.* This is then a manifeſt ſigne, that the Heathen acknowledge there is a diuine power, ſeeing and gouerning the whole world: for they would not haue prayed at all, but that they were conuinced, there was a God, who beheld the affaires of men, and could in extreameſt danger deliuer whom hee would. Nature conuinced them, the workes of God made them to acknowledge it. For in man, though the Lampes bee waſted ſince *Adam* conſulted with the diuell to bee a God, yet there is ſome little light left, which dwelleth in darkneſſe like a ſparke hid in the aſhes, whereby the ſtately and moſt glorious frame of the world, with all the wonderfull varietie of the ſingular effects of all the excellent creatures therein conſidered, man cannot but acknowledge there

is a God. Yea his mightie power the blinded Gentiles saw so expressely in al the creatures, that they imagined it to be impossible for one God to worke them all: therefore they thought that there were diuers Gods, as there were diuers seasons, diuers nations, diuers trades, diuers languages, diuers and sundrie kindes of all things: and so diuers nations worshipped diuers Gods. When the wicked see that all their inuentions will not bring their enterprises to passe according to their mind, but they are in extremitie and like to bee cast away for want of succour, then they flye vnto God, being driuen by compulsion as a beare vnto a stake, and they crouch and kneele, & make great shewes outwardly, of humiliation and pietie, all in hope of helpe from God, and as it were thinking to deceiue him by their hypocrisie.

Euery one vnto his God.

This sheweth, that they were of diuers nations, for among the Gentiles euery nation had a seuerall *God* to worship, *Chamos* was the *God* of the Moabites, and *Beelzebub* the *God* of the Ekronites, *Dagō* the *God* of the Philistines, and the Ephesians worshipped *Diana.* In our necessitie we flie euerie one vnto his God: that is, in the time of necessitie euery one doth flye for helpe and ease vnto that which most feedeth his owne humour, or best pleaseth him, that wherein he reposeth most confidence, perswading themselues of sufficient reliefe from that: some runne to their coffers, thinking that there it is that is able to procure ease from any troubles: othersome runne to their delights and wanton sports, supposing that there is no trouble so great, but they will cause them to forget it: some to their glorious attires and costly iewels, imagining they will now as well reioyce their hearts, remedying their griefe, as at other times they haue delighted others eyes, pleasing their sight: some to their daintie meates, & some to their soft beds, and easie standing, hoping by those to feele reliefe. In sickenesse we cry, Come, Phisicke, helpe

1. *Sam.* 5. 5.
Act. 19. 35.

helpe me: in heauinesse we call, Come, musicke, cheare me: in warre, we sound, Come, souldiers, succour me: in quarrels we say, Come, Law, defend me: euermore leauing the Creator, which is all godlinesse, and powerfull in himselfe, running to the creatures, which haue no goodnesse nor power, saue that they receiue from him: neither by their goodnesse, can doe vs good, but by his blessings.

And cryed euery man vnto his God.

They did well in that they prayed, but they prayed not well; for they prayed euery man vnto his God: that is, vnto fained Gods, gods in name, but not in nature, and gods they were that could not helpe so much as themselues.

Euery one to his God.

Euerie of these mariners did now in their extremitie call vpon his God, euery one vpon that God, which hee thought most highly of, and whom he had in his prosperitie reposed most confidence in. Now while none could helpe but one, they cried to many, and by this meanes while they sought to lay the tempest, they stirred it more: for their prayers being idolatrous, were so wicked, that the Lord had vtterly destroyed them, if his mercy had not bene wonderfull ouer all his workes. They prayed much like the Papists, which in extremitie crie out, some to one Saint, some to another, some to saints of this place, others to Saints of that place, thinking as these Mariners did, if one will not helpe, another will. *Psal. 144 15.*

They cryed, &c.

They prayed, and their prayers did beate the skye, though they could not lay the tempest. They were not as many of vs bee when we pray vnto God, without a sence of their danger, or without great desire to obtaine their requests. What an hypocrisie is this that is common among vs, to haue vehement speeches, and loude cries, and long prayers, without liuely affection within?

They cryed.

Here is a distinction of crying to bee obserued: The righteous

righteous cry, and as well when they are in prosperitie, as when they bee in calamitie, though many nothing so feruently: but the vngodly then onely, when the hand of God is vpon them, and then also like beares without their prey, alwayes much doubting, sometimes disparing of helpe although they cry for it. And therefore blessed is he that hath the Lord for his God: and let them know that cry without faith, without confidence in God, they doe but cry in vaine. Let not the wauering minded man, think to receiue any good of the Lord.

Iam. 2. 7.

And cast the wares that were in the ship into the sea.

Here is the second meanes which they vsed to helpe themselues. Now the Mariners are content to cast their wares into the Sea, in hope of some furtherance to saue their liues thereby: for though many will venture their liues for riches, yet they rather part with all their riches, then with their liues. But they cast them out to appease the tempest, or lighten their ship: but it was sin that procured danger; and being cast away, would haue saued all: which being retained, the tempest abating not, the shippe is not the safer, though it be the lighter. If I regard wickednesse in my heart, saith *Dauid*, the Lord will not heare me. And *Paul* saith, Though I cast my life into the fire, if I haue no charitie, if I retaine malice in my heart, it profiteth me nothing: if I cast not away sinne, I cast away all. Some will giue to the poore, and yet vse extortion and vsurie to get money by: but God saith to such, that if they regard wickednesse in their heartes, it profiteth nothing, though they part with all that they haue, and bestowe it vpon neuer so good actions, they doe but as the Mariners did, cast all away, their desire nothing satisfied: for though they thinke themselues beneficiall to the poore thereby, and hope for a reward therefore, yet God will accept of them but as hypocrites, hee will none of their oblations, hee abhorreth their very prayers. *Pro.* 15. 8. vntil they haue humbled themselues, and reformed their owne heartes

Psal. 66. 18.

1. *Co.* 13. 3.

Cast away sin, or thou casteſt away all.

before

before him from such vncleannesse.

They cast out the wares into the sea.

They would faine haue laid the tempest, that thus readily lose the wares, and cast out their very tackling into the sea: but the sea will not be satisfied, the waters must wash the sinner, or there is no safetie, nay the danger is greater, the sea continually more and more troublesome, vexing them. But *Ionah* was no sooner cast into the Sea, but all was quiet, the winds are calme, and the sea ceaseth from her raging. O that iustice were executed, and he that troubleth the ship were in the sea! He that troubleth, not hee that against all reason is thought to trouble: then should all be safe, yea peraduentore *Ionah* too. *Ionah.* 1. 11, 15.

And they cast the wares that were in the ship into the sea.

Obserue heere, that oftentimes many are punished for one mans sinne: as all the host of Israel were punished for the sinne of *Achan*, and here all the Mariners & owners of ship or wares for *Ionahs* sin, &c. to the end that men may learne thereby to admonish one an other when they see them doe amisse, with loue, and not to say with *Caine*, Am I the keeper of my brother? for hee that is not carefull to keepe his brother from sinne, is not carefull to keepe himselfe either from sin or from sorrow: therefore let vs take heed, that a wicked one be not found amongst vs vnadmonished. I would there were not many wicked then *Ionah* among vs. Will you know what I think of you? I thinke you are worse then Infidels, Turkes or Pagans, that in this wonfull yeare of wonderfull mercies, are not thankfull, beleeue not in God, trust not in him, glorifie not his name: but like *Pharaohs* sorcerers, who seeing the great workes of God which *Moses* wrought passing their skill, confessed, saying, *Surely, this is the finger of God*: for you cofesse it is the great worke of God (as must needs) but where are the fruites it hath broght forth in you? The Captaine saith, I haue done nothing: the souldier saith, I stirred not: but the Lord sent out a mighty tempest vpon them, and after that they escaped *Ioh.* 7. 5. 12. Many punished for ones sinne, therefore suffer sinne in none. *Exod.* 8 19.

ped our handes, the Lord stretched out his mightie arme against them, and *Pharao* is drowned in the sea, so that he neuer attained the land of promise which he gaped for, & made full accoũt to possesse. Further, herein we may note, that extremitie is Gods opportunitie: for when the wind had almost ouerturned all, & the waters had almost drowned all, & destruction had almost deuoured all, then, and not afore, was Gods opportunitie to set forth his glorie: First, they vsed prayer vnto the diuine powers for assistance: then they vsed such ordinary means as they knew belt in such a time, by casting out their wares to lighten the ship of the, which order is necessary to be vsed of all Christians in their necessitie: First, to seeke for aid & assistance at the hands of God, & then to vse all such good meanes to helpe themselues, as God shall enable thẽ to, trusting that of his goodnes he will blesse their endeuours, or else may they goe ouer all the earth to seeke helpe & haue none, for there is no other way. God indeed is the last refuge, but he is also the first refuge which is to be sought vnto: for hee wil haue vs to acknowledge that man liueth not by bread onely, & a horse is but a vaine thing to saue a man, and except the Lord keepe the citie, the watch-man waketh but in vaine, no meanes can helpe without his blessing. But thẽ he wil not haue vs careleſse & negligent to vse lawfull meanes: for he neuer or very seldome worketh without meanes, whẽ the meanes may be vsed by vs. Danger thẽ we haue seene made them to feare, but feare astonished them not, but gathered their wits together, for they vsed meanes with wisedome to saue thẽselues. But when the Lord sendeth calamnie vpon many of the vngodly, they haue so guiltie a conscience, that whilest they feele the great hand of God, they are euen distraught of their wits, & made as it were senceleſse, that they know not what they doe: yea when trouble comes, it makes them like a headleſse Bee, which buzzeth about she knowes not whither, or like the Swallow, which by cõpulsion of the wind, flieth backward

and

Mans extremitie, Gods opportunity.

In necessity first pray, then vse lawfull meanes.

and forward till it fall into the Sea: or like *Caine*, whose head was fraught with feares, so that he knew not whither to goe, doubting to be slaine of euery one whome hee saw. But whatsoeuer befalleth the child of God, hee hath euer matter of consolation, and some moderation of minde to beare it withall, expecting a ioyfull issue of all. Therefore, blessed is hee that hath the Lord for his God. Gene 4.

But Ionah *was gone downe into the sides of the ship, and layd downe, and was fast a sleepe.*

They prayed vnto their gods, and their gods were now deafe while they were tossed, and *Ionah* is gone to sleepe when hee should haue bene better occupied. We come hither to heare the word, and here we fall a sleepe, but it were farre better we were away: for we sleepe when wee should heare, and so sleeping, sinne, and sleepe in sinne: therefore let them now giue eare that are a sleepe, for wee are come to *Ionahs* sleeping; not that we should sleepe with him, but by his sleeping to be warned of our securitie, and wee shall see him waked, that wee may learne to wake with him. *Ionahs* fast sleeping is noted, to declare the occasion of the ship-masters speech to *Ionah*: but chiefly to note the dead securitie of *Ionah* in his sinne, for as much as though the mariners cryed for feare, and cast out their goods, nay the very senselesse shippe seemed to feele the anger of God, and to cry to *Ionah* by rowling and cracking, yet *Ionah* was not once moued thereat, but lay still fast a sleepe. So by *Ionah* his sleeping, wee see the nature of all the sonnes of *Adam*, when they listen to the Serpent, they are like changelings, they are cast into a dead sleepe: for when they forget God and his Word, and bid conscience adiewe, they sleepe in sinne, and that to death, like one sicke of the Lethargie.

Ionah signifieth a Doue: *Ionah* therefore was nowe indeed *Ionah*: I meane, like the Doue which *Noah* sent foorth of the Arke: for as the Doue being gone out of the Arke, could finde no rest for the sole of her foote, till shee returned

ned into the Arke againe: ſo when *Ionah* roſe vp from the preſence of the Lord, he could find no reſt for his minde, neither by Sea nor land, vntill hee returned againe vnto the Lord. For the cauſe of *Ionahs* going downe to ſleepe was, it ſeemeth, to eaſe his minde, for it was diſquieted, hee felt it grieuouſly troubled, the conſcience of his ſinne tormented it. Therefore now, O that *Ionah* could ſleepe till the tempeſt were paſt: but it will not be, for the tempeſt is ſent purpoſely to waken him.

And he was faſt a ſleepe.

Ionah ſleeps vvhile al elſe ſtirre.

See how little *Ionah* is aſhamed of his ſinne: all the world ſmarted for it, and yet hee ſleepes: as if hee ſhould ſay, Neither the windes blowing, nor the waters roaring, nor the Ships reeling, nor the Wares caſting, nor the Mariners crying, with all the ſtirre, could mooue him, waken him from his ſleepe, or raiſe him from his ſin. Now *Ionah* might ſay, I was a ſleepe, and all might haue periſhed for mee, if one God had not helped more then all the reſt; for *Ionah* ſlept, but God waked, and called to the windes and the waters, ſaying, Toſſe him, but you ſhall not drowne him: feare him, but you ſhall not kill him: whip him, and when you haue whipt him, ſend him to mee, that I may ſend him to Niniuie. *Ionah* was faſt a ſleepe, when the windes ouer him were blowing, the waters vnder him toſſing the ſhippe about him reeling, the Mariners by him crying, the Wares in ouer-boord caſting. In all their ſtirre *Ionah* felt nothing, but ſlept, as if there were no ſtirring. Yet wee goe farre beyond *Ionah* in ſecuritie, for the Lord cauſeth the tempeſt to blowe downe houſes beſide vs, the heauens to thunder ouer vs, the earth quake vnder vs, the water to ouer-flow the land about vs, the fire to conſume all that wee haue before vs, the ayre with cold ready to kill vs, and all things in an vproare round about againſt vs, thereby, alwayes croſſing vs one way or other, and all to put vs in minde of our dutie, the neglect whereof is the cauſe of all theſe troubles which the Lorde doth ſend vs:

but

but wee sleepe more deadly then *Ionah* in our negligence, voyd of feeling, because wee consider not what wee haue done, wee looke not backe on our sinne: yet euery crosse should cause vs to examine our selues throughly, and leaue no sinne vnviewed, that wee might liuely feele our wickednesse, and so duely repent it, and soone finde release of our miseries: therefore if wee sleepe still, and will not bee wakened, God will deale more roughly with vs then hee did with *Ionah*, for the Lorde caused a VVhale to swallow him, and afterward to cast him vp againe, but we shal be swallowed of that Serpent which neuer restoreth againe.

Hee should haue beene their teacher, if hee had not bin a sleepe, he should haue taught them to pray aright, if hee had had any good feeling in him. But all this while wee read not that *Ionah* once condemned his thoughts, nor so much as once said to himselfe, *Ionah*, take heed what thou doest, thou knowest how God may handle thee vpon the waters; though thou flie, hee can ouertake thee: though thou hide thy selfe, hee wil finde thee out: though thou giue thy selfe to to sleepe, hee shall giue thee no rest, and awake thee to thy greater woe. How should wee be strong, if a Prophet, and such a Prophet as was the figure of Christ, could not withstand this one temptation, but suffer himselfe to bee led away so farre, that when hee should runne, hee lay still, and when hee should cry, hee held his peace, and when he should zealously bestirre himselfe, hee is fast a sleepe?

In Ionahs sleepe two things. 1. Most secure in greatest things. *Acts* 12. 21.22. *Dan.*4. 27.30. *Dan.*5.4. 5. *Luke* 12. 19.20.

In *Ionah* his sleeping, we obserue two things: the first is, that when wee thinke our selfe most at rest, then wee are in greatest danger: when ship-wracke is most likely, then *Ionah* is a sleepe, when *Herod* is vaunting, then he is stricken: when *Nabuchadnezzar* is in his greatest pride, then he is turned out: when *Balthazar* is banquetting, the hand writ his condemnation; when the rich man saith vnto his soule, Thou hast enough, then his soule is taken from

Iudg. 16. 25.30. Suddenly destroyed.

from him: when the Philistines are sporting, then the roofe is falling: so destruction ouertaketh sinners when they least thinke of it, like a Leopard which is taken while hee sleepeth, or a bird when she singeth: therefore suspect thy pleasures like a bait.

2 Sin pleasant vvhiles it is in doing, 2. *Kings*, 5. 27, 30. Gehezies briberie. *Gen.* 9. 21. Noahs vvine. Dauids adultery. 2. *Sam.* 11. 4. *Pro.* 10. 24-33.

The second note, is the nature of sinne, which is here expressed (while it is a doing) to be not bitter, but sweete, not painefull, but pleasant, like a harlot which sheweth nothing but her brauery and beautie. *Adam* swallowed the forbidden fruite with pleasure, *Gehezie* lyed for gold with gladnesse, *Noah* dranke his wine with mirth, *Dauid* committed whoredome with delight: so sinners go on merrily, till wrath ouer-takes them at vnawares, like the foole, I will sit a little longer, and fold my hands together a little, yet a little and a little longer, till pouertie come as an armed man, and Gods iust iudgements as the whirle-winde suddenly, vnresistably: then though thou hast gotten gold with *Gehezie*, or honours with *Haman*, or *Naboths* vineyard with *Ahab*, or all the delights of the world, if thou haue not an assurance of thine owne saluation, if sinne be still pleasant, if it bee not bitter in thy belly, though it bee sweete in thy mouth, deceiue not thy selfe, beleeue God, thy hope is but doubting, thy strongest confidence but a vaine trust.

Then the Ship-maister came vnto him and said, what meanest thou, O sleeper? arise and call vpon thy God.

Here *Ionah* is taken napping: sinne hath brought him a sleepe, and now the ship-maister wakens him. The Mariners may doe him more good then the tempest. Whom sinne should waken, perill cannot waken; the windes are not loude enough, nor the waters rough enough, therefore the ship-maister must waken him: else all shall bee indangered. If the windes will not waken him, let the waues waken him: if the waters will not waken him, let the Mariners waken him: if he will not be wakened, let him perish in his sleepe, and die in his sinne.

A Prophet vvakened by a Pagan.

Now

Now marke who is a sleepe, and who wakens him. *Ionah* is a sleepe, and the Mariners waken him, an Israelite, an Infidel: what a thing is this, that he which is the sonne of *Abraham*, who is wiser then a thousand Marriners, is now wakened and told his dutie by a Mariner? This is a shame for *Ionah*, that hee which had taught Princes, should now be told his dutie by Mariners: hee that long hath and should still wake others, needes oftentimes to be wakened by others: and he that should reproone sinners, is often reproued of sinners. And thus the Lord sometimes shameth his seruants, and doth vexe them with a foolish nation, as he reproued *Abraham* by *Amalech*, and *Balaam* by an Asse.

So God often shames his seruants.

Gen. 20. 9. *Num.* 22. 28.

Now we might aske *Ionah*, saying, Why didst thou write that thou fledst from God, or that when thou hadst most neede to pray, thou didst sleepe? If thou hadst not thus layed open thine owne shame, thou mightest haue beene reckoned as one of the best Prophets: therefore why didst thou so? *Ionah* did it to this end, that in him we may see the reward of disobedience: for as *Paul* saith, Whatsoeuer is written, is written for our instruction: and *Ionah* would neuer haue written it, had it not bene for our sakes. If he haue done thus much for vs, which way shall we requite him? That which he would haue vs to doe for him, is this, to be warned by him, to suppresse all euill motions, not suffering them to take effect as he did.

What meanest thou, O sleeper? Arise.

As if they should say, O retchlesse, altogether careless, quite senceless man, art thou dead, that thou wakest not, or benumd, that thou feelest not, or deafe, that thou hearest nothing, or carest thou not whether thou liue or die? Haue not the windes nor waters raging, nor our loude cryes so long thundring wakened thee? Canst thou sleepe in all this stirre? Doe not our troubles, nor labours, nor losses, nor the common daunger moue thee? What meanest thou? Why doest thou not come and la-

bour with vs in this daungerous time? Is this a time to sleepe in, when we are all in perill of our liues? Shall wee cry and thou hold thy peace? Shall we labour, and thou rest? Shall we cast away all our goods, and thou lye sleeping, caring for nothing? This is no time to sleepe, it is a time to pray vnto thy God for his assistance, and to vse the meanes that may saue our liues: vp, arise, helpe what thou canst. *Ionah* hearing this, did not snap like some curriſh Dogs, and bite him that wakened him: neither did he, as in publike dangers most are wont, sit still, deuising with himselfe, to shift for himselfe, neglecting others, but hee ariseth, he thanked him that waked him.

Against sleepers.

Many of you come to heare the Word, and here you fall a sleepe when you haue most neede to be waking, but I am glad, I haue now gotten a text to waken you, for now I cannot read my Text but I must say, *What meanest thou, O sleeper? Arise.* But I pray you, haue I not wakened you, and yet you sleepe againe? If you marke not what is said vnto you, you are a sleepe, though your eyes bee open: but if you were as wise as *Ionah*, you would not sleep here in the sight of all the people, but would rather get you to sleepe in some corner, for *Ionah* went vnder the hatches to sleepe, and would not sleepe in the sight of the Mariners. If you were as wise as *Ionah*, you would thanke him that wakened you, as no doubt *Ionah* did. *Salomon* saith, that hee which reproueth, shall haue more fauour of a wise man then hee which flattereth. The Lord Iesus saith, Woe be vnto that seruant, that when his maister commeth he shall find sleeping: canst thou not watch one houre, saith hee to *Peter*? Can you not wake while I speake to you? You would all bee found in the Church when the Lord commeth, but you would not bee found sleeping in the Church. You are watched (I see you not below) and none of you can steale a nap and not bee espied, but when your eyes bee most shut, and see least, then most eyes be vpon you, and I can as well stand in the pul-

Prou. 28. 23. *Luk.* 12. 37. 45. 46. *Mar.* 14. 37.

pit

pit vnſeene, as you can ſit & ſleepe there and not be eſpied. I maruaile how you can ſleepe, hauing ſo many eyes looking on you, ſo many clamours in your eares, and God himſelfe ſpeaking vnto you! Shall I continue iogging till you be wakened? How long ſhal *I* preach afore *I* can conuert the vſurer, the extortioner, the drunkard, or the blaſphemer, ſeeing *I* ſpeake thus long, & cannot conuert you from your ſleeping? What would you doe if *I* reade ſome Homilies vnto you, whereas you cannot wake while *I* preach vnto you, & ſpeake againſt you? If you ſhould ſee a traytor ſleepe on the hurdle, or if you ſhould ſee men ſleepe with meate in their mouthes, would you not maruell? Yet euen ſo do you, while *I* denounce the great iudgements of God againſt you, and while *I* am feeding ſome of you, you fall a ſleepe, & ſo I preach in vaine. There is a Country whereof it is ſaid, that it is night with them, when it is day with vs. *I* thinke that Countrie bee here, for how many are heere that haue loſt their eyes and their eares ſince they came hither? If all of you were, as many of you be (*I* meane aſleepe) the ſtrangers which come hither to heare, would thinke that you were all dead, and that *I* preached your funeral Sermon: therefore for ſhame leaue your ſleeping. What meaneſt thou, O ſleeper? Ariſe, ſleepe no more, and I will waken you no more.

Ariſe & call vpon thy God, if ſo be he will think vpon vs, &c. This is another means which they vſe, *Ionah* being wakened, to appeaſe the tẽpeſt, now that they ſee they cannot themſelues allay the windes, nor aſſwage the waters, they deſire, they exhort *Ionah*, to try what hee can doe by calling vpon his God, *Ariſe, call vpon thy God, &c.*

After that the ſhip-maiſter had wakened *Ionah*, he bids him call vpon his God, as if hee had ſaid, Watch and pray: he ſpeakes like a Saint, yet hee is an Infidell: he ſaid not, Call vpon our gods: but call vpon thy God. The ſhip-maiſter, would not call vpon his God: but (ſaith he) Cal vpon thy God, & it may be he will helpe vs: if hee had ſaid,

Call vpon our God, when he said, Cal vpon thy God: and if he had said, He will helpe vs, when he saide, If so he will help vs, then he had shewed some sparke of faith. Because he wanted help & comfort, he bids him arise, and because he was fearefull, he bids him pray. It may be (saith he) he will thinke vpon vs, that we perish not. As if he had said, *Ionah*, we knowe that thou hast a God as well as wee, and therefore we say, Cal vpon thy God, for now euerie God is to be tried, therefore if euer thou didst pray in thy life, fall to it now. Thus Sathan leades men a blind way with zeale, in hope of some reliefe being in trouble. They called vpon them for helpe, which were neither willing to assist them, nor able to heare them, and when they perceiued by woefull experience, that there was no kind of succour to be had that way, they flie to God, and then Sathan laboureth to vndermine that confidence & expectation of helpe, and to place in stead thereof doubtfulnesse and infidelitie. Thus Sathan will be sure to lose nothing by this bargaine any way. *Ionah* (say they) call vpon thy God, for if he cannot helpe vs, we are all vndone and lost, for we haue called vpon all our gods, we haue laboured hard to amend our state, we haue cast away our goods to lighten the ship, but all in vaine, for wee are no whit the better, like the woman which had spent all her substance about Physicke, yet all could not helpe her till Christ came. So the Papistes while they are well, they pray, not euery Saint and Angell for succour against the troublesome times, but in extremitie, or at the point of death none of them can helpe, so that then they are faine to flye vnto God or be destitute, as like Idolaters, as one flye is like another: they are like the heathen, which worship *Iuno*, *Venus*, *Neptune*, *Pallas*, *Iupiter*, and the rest: some hold on the one, and some on the other. Some say, If *Iohn* be with mee, I care not for all the pettie gods, because I holde him chiefe: so another saith, If Saint *Gabriel* bee with mee, I care not for the rest: and some

Luke.8. 43.

raise

raiſe great diſputations, whether this Saint or that Saint, this Angell or that Angell be better: whether our Lady of Bullen, or our Lady of Rome be ſureſt: whether Saint *Iames* of Callis, or Saint *Iames* of Compoſtella be ſtrongeſt: and ſo like beggers which run from doore to doore, they run from one Saint to another. If one god will not helpe, another will, thinke theſe, as though the gods were contrarie one to another, and where the one bids, the other forbids. So ſome thought that *Venus* was a friend to the Troianes, and *Pallas* was not their friend; as fooles thinke of Witches, one ſtrikes, another heales.

Call vpon thy God.

They bid him call vpon his God, before they knewe him: but the faithfull would not worſhip a falſe God, though they may be helped by him. By the example of theſe mariners, if they thought that their God was the true God, (and why elſe did they worſhip him:) we may learne the ſubſtance of euery temptation that doth vndermine vs, namely, that it will bid vs doe this euill, that good may come of it: marke whenſoeuer thou art motioned to euill, if it doe not promiſe thee ſome goodneſſe to come of it. But the ſeruants of God ought not to doe that which is euill, though they were ſure to gaine all things that can bee wiſhed by ſo doing: for they haue learned their leſſon, & how to anſwer Sathan at ſuch times: Why tempteſt thou me, Sathan? for it is written, Thou muſt not do euill, that good may come of it: and this is the armour called *Scriptum eſt*, wherewith the Lord ouercame the diuell in the wilderneſſe.

Infidels deſire the faithfull to pray for them.

Sin alwaies promiſeth good.

*Ro.*3.8.

Heere alſo wee may ſee the difference betweene the faithfull and Infidels: for, *Call vpon thy God*, ſaith the ſhipmaſter and the reſt.

The mariners bid *Ionah* pray to his God in their behalfe: but *Ionah* ſaith not to the mariners, Pray to your gods in my behalf. And this is alſo manifeſt, that a Papiſt

The truly faithfull deſire not infidels to pray for them.

wil ſay vnto a Proteſtant, and one that liues well, Pray for me: but a Proteſtant if he be any thing zealous, will not ſay vnto a Papiſt, Pray thou for me: knowing that when a Papiſt doth pray, he doth it to Idols, Saints, or Angels, or at leaſt without faith, and therefore their prayers are abominable in the ſight of God, and therefore they will not bid them doe it, becauſe they will not doe euill, to the intent that good may come of it: whereby it is manifeſt, that our religion is the true religion, our aduerſaries themſelues being iudges. And ſo *Pharao* ſaid to *Moſes*, Pray for me: but *Moſes* ſaid not to *Pharao*, Pray for me. *Saul* ſaid to *Samuel*, Pray thou for mee: but *Samuel* ſaid not to *Saul*, Pray thou for me: therefore the Mariners had neede of *Ionah* to pray for them: but *Ionah* had no neede of ignorant idolaters to pray for him. And why ſhould not all pray to *Ionahs* God, & *Pharao* pray to *Moſes* God, ſeeing God hath ſaid, Call vpon me in trouble, and I will heare thee? *Call vpon thy God* (ſay they.) When they had cryed & ſawe no helpe, they diſtruſted their gods, they thought they would not helpe: indeede they could not: therefore they ran to another whom they knew not, hoping to bee helped by him, becauſe they thought ſome God there was that could doe it. So the Papiſts run from one God to another, from *S. Dominick* to *S. Francis*: and why ſhould they run from *S. Dominick* to *S. Francis*, but that they miſtruſted *Dominick*? they thinke he will not heare them, and ſo they goe forward: but in the end the vnknowne God is thought to be the beſt: yet the Lord taught not *Peter* one prayer and *Iohn* another, but taught the all one prayer vnto one onely God, and to waite ſtill vpon him, praying ſtill, with aſſurance he will be a helpe in due time.

Exod. 18. 27. &c. Pharao deſireth Moſes, Moſes not Pharao. 1. *Sam.* 15. 25.

If peraduenture hee will thinke vpon vs that we periſh not.

This if, perhaps, and peraduenture, coſt *Adam* Paradiſe. God ſayd to *Adam*, If thou doeſt eate of this tree, thou ſhalt ſurely die. Then *Euah* reported theſe words, thus: leſt peraduenture we dye. The ſerpent ſeeing her in ſuch

a mind,

a mind, ſo careleſſe or forgetfull of the commandement, hee came and quite changed the matter, and ſaid, You ſhall not dye. Thus ſinne creepes vpon vs, while doubtfulneſſe remaineth in vs: ſo God ſaith, You ſhall bee ſaued: the trembling fleſh ſaith, Peraduenture I ſhall, &c. then commeth Sathan, and he ſaith, Thou ſhalt die: ſo that if you will aske what is the faith of ſinners, or if you would haue it defined, it is this: peraduenture yea, peraduenture no; if you will aske mee whereupon this faith is grounded; it is vpon ifs and ands: this is the faith of the vngodly, to ſay, If ſo be God will helpe vs: for they cannot aſſure themſelues of any helpe. But we may not doubt of our God, and ſay, It may bee, or, If peraduenture: for we may freely pray to our God with confidence, and may ſay, Our God, and the God of *Ionah* will ſurely helpe vs, and hath helped vs. But yet let vs know that we haue ſinned like Infidels, and doe deſerue to be puniſhed like the Egyptians.

The ſinners faith.

If ſo be he will, &c.

Thus *if* commeth in like a little leauen, which ſowreth the whole lumpe of dow, and like the moth, which eateth the whole wedding garment, and this ſame little theef hath ſtolen away all the Papiſts faith. Therefore with them, wickedneſſe lyeth ſicke in bed, and calleth to euery one that commeth by, Call vpon thy God, and pray for mee, if ſo be he will looke vpon vs and helpe vs: and ſo their hope when the tempeſt commeth, is either an eaſeleſſe horrour, or a comfortleſſe doubting.

If ſo be will thinke vpon vs.

Our God thought vpon vs in the time of trouble: hee thought vpon vs, and layd the tempeſt when our enemies called vpon their Gods, Saints, and Angels. But what doe we meane, beloued, whē mercie is come, to ſend for iudgement? for though we be ſaued with Iſrael, wee deſerue to be plagued with *Pharao*, becauſe wee are not thankefull for this, namely, that the Lorde hath thought vpon

vs in our distresse; for hee trauelleth with mercie, and laboureth till hee bee deliuered, he goeth laden like a Bee, but wants a hiue. There are two hands, a hand to giue, & a hand to receiue: Gods hand to giue, and mans hand to receiue: the hand of God is a bountifull and a mercifull hand, a hand loden with liberalitie, full of gracious gifts: therefore let vs streteh foorth the good hand to receiue it, thankefully to embrace it, cheatefully to entertaine it, and carefully to keepe it, let vs receiue it by the hand of faith, the hand of loue, and the hand of prayer: for who so commeth with his hand, shall be filled, and who so commeth without it, shall goe emptie away, becausse they haue despised the wayes of God: for when I instructed them, they would not heare, and what I taught them, they would not learne, saith the Lord. *Ionah* wakened thus, and thus exhorted to call vpon his God, soone no doubt perceiued his danger, and partly with the horrour for his sinne, partly for feare of the deserued, and thus threatned drowning and other punishments, without question was grieuously vexed. For hee could not but see, that the very dumbe creatures were bent against him for his disobedience: the wind blowes, as though it would ouerturne all, the waters roare as though they would drowne all, the ship tumbles as though she were weary of all, and albeit the Mariners had cryed, and cast out the wares, as though they would loose all, yet the tempest rageth stil, their danger is greater then euer.

Pro. 1. 24. 25.

Wherefore now one might haue saide to Sathan, Sathan, thou perswadedst him to flie from his defence for his safetie, and madest him beleeue that he would come safe to *Tarshish*, and there liue at libertie and ease, enioying all temporall benefits at his pleasure, but now thou hast brought him into the prison of the ship, and it is tost thus by this tempest likely to destroy him, thou leauest him in the greatest danger, and reioycest that *Ionah* quaketh at the tempest, and hath his heart aking for feare of the

danger

danger thus threatned due to rebellion: yea, seekest also to drowne him, and that also in hell, howsoeuer thou pretendest a desire to preserue him from troubles, and procure him many pleasures, with much securitie: O most wretched and deceitfull lyer! he that trusteth his enemie, and he that beleeueth thee, shall euer bee deceiued. And now might *Ionah* say, Beware by mee, for thus hath the tempter deceiued me, he hath allured mee with flattering fantasies, and perswaded me, that it was but an easie thing to flie from the presence of the Lord, that seeth alwayes all things, and from whom no man, no nor secret lurking in any mans heart can be hid, but all are alwaies in his presence. He made me beleeue that light could be brought out of darknesse, that good may come of euill: for hee assureth me, that if I would set foorth toward *Tharshish*, I should not only shun the presence of the Lord, but should liue at ease like one vnknowne, both for my vocation, and also for my behauiour in the execution thereof, and so I might creepe into a familiaritie with these people, and enioy the benefite of thy societie. Otherwise if I went to *Niniue* as the Lord commanded, they would hate and persecute me, yea, and so I should end my life in miserie, both because they being Gentiles, and I a Iewe, they cannot abide mee, for the one holdeth the other in contempt: and also because of my message, namely, a prophecie of destruction, grounded vpon a reproofe of their vile and sinnefull pleasures. Which message, Sathan perswaded me, would be so hainously taken, that no death nor torment that they could deuise for mee, would bee thought sufficient, and so I should be sure neuer to escape their hands aliue if I went: as though the eternall and most glorious God, which sent me thither, were not able to defend mee from all euill when I came thither, as well as hee did *Daniel* in the Den of Lyons, and Christ in the wildernesse among the sauage beasts. And when Sathan had thus perswaded me, I beleeued him, and so tooke my

iourney

iourney to flye from the preſence of the Lord, if I could haue performed my intention. But the Lord hath beheld the ſtubburnneſſe and diſobedience of my heart, & therefore followeth me with great diſpleaſure: he hath ſent out this tempeſt vpon the ſea, whereby we are like to be ouerwhelmed, and ſo neere as we are to the water, ſo neere we are to be death by all likely-hood.

THE SECOND SERMON OF the puniſhment of *Ionah*.

Ionah. 17.

Afterward they ſaid euery one to his fellow, Come, and let vs caſt lots, that we may know for whoſe cauſe this euill is come vpon vs. So they caſt lots, and the lot fell vpon Ionah.

NOw followeth another meane which the Mariners vſe to appeaſe the tempeſt. *They caſt lots.*

But firſt, they conſult and conſent to caſt lots. The tẽpeſt was ſo ſtrong, that they concluded with themſelues, it was the reuenging power of ſome angrie God, for the ſinne of ſome notorious wretch that was amongſt them.

Seeing therefore neither they, nor *Ionah* praying, had appeaſed the tempeſt, but it was rather increaſed, and no man confeſſed he was that ſinner, they take counſell, and agree to finde him out by lots. Wherein let vs obſerue firſt, neuer a one of them is of *Dauids* ſpirit, who when hee ſaw the people plagued, ſaid, Lord, it is I. Euery man excuſeth

seth himselfe: for euery man would extenuate his owne sinne, and diminish it, and euery one thinketh his sinne salued, when he hath excused himselfe. Let *Adam* bee his owne iudge, and hee will say, The woman tempted him to sinne: and let the woman be her owne iudge, and shee will say, Yonder Serpent perswaded her to it. Let euery one be his owne iudge, and there will be such posting off of sinne, that neuer a one will be found guiltie. There is none that will bee so impudent, as to say he hath no sinne at all, yet fewe that will freely confesse they haue grieuously sinned. Therefore these here say euery man within himselfe, though hé be a sinner, yet he is no great sinner. None are accounted sinners, vnlesse they bee openly detected of some notable and hainous crime. If they be Dicers, swearers, drunkards, brawlers, pickers, flatterers, prophaners of the Saboath, sleepers at Church, and such like, they be not thought sinners: these actions are counted no sins, but rather recreations. For the multitude count none sinners, vnlesse they be theeues, traitors, open and grosse Idolaters, and taken with such like capitall crimes: no nor these neither, were it not for feare of the law: as none among the Iewes, but Publicans, were counted sinners, al the rest were good fellowes, and iust men.

The Papists say, Some thoughts, affections, words, and outward actions, not agreeing with the Law of God, are easily washt away with a little holy-water, &c. they are not deadly, they deserue not the wrath of God, they are but veniall. Did you euer read of these veniall sinnes in the Scripture? But thinke you they haue nothing but Scripture? Yes, they haue Decrees, they haue decretals, the Ceremonies whereof obserued, these veniall sinnes are soone pardoned, and they haue a Pope that can forgiue any sinnes. Thus they lessen sinnes, thus they abate the price of sinnes, and they can buy our sinnes with money, or redeeme them with Masses, and by a little short penance, purchase a large and long pardon.

And

And as the Mariners, euerie man thought hee was no great sinner: so *Ionah* thought with himselfe, Though *I* bee a great sinner, yet am *I* not so grieuous a sinner as these idolatrous heathens: or if hee throughly condemned himselfe, yet vnwilling to be knowne such a rebell, he thought it may bee, it is most likely, they are many, *I* but one, peraduenture therefore the lot will not fall vpon mee, like a theefe, which notwithstanding in his owne heart hee acknowledge himselfe guiltie of that wherewithall hee is charged, yet will not confesse, vntill the matter bee throughly sifted, and so clearely prooued to his owne face in such sort, that he cannot for shame (though with shame he confesse,) denie it. Therefore, if God had not sifted out this sinner the better, *Ionah* would not haue been knowne the man; and the Mariners would still haue contended who was the lesser sinner, therefore they consult to cast lots.

Let vs cast lots.

They did not vse to cast lots, this was no custome among the Mariners: but the tempest was so wonderfull, that it made them seriouslie to thinke of GOD, and willing to vse the meanes prescribed by God for the ending of doubtfull matters, acknowledging that he ordreth all, and the lot is the sentence of God: by the falling of the lot, he reuealeth the truth.

Pro. 18. 18. *Pro.* 26. 33.

These like worldlings neuer confesse God, but when he commeth in a tempest: they will not see his mercie, vntill his iustice appeare: they will not acknowledge Gods gouernement, before he bring on them some iudgement, like *Pharaos* sorcerers, who confessed not Gods maiestie, while they liued at ease, but when the Lord plagued them, then cried out, This is the finger of God.

Exo. 52. *Exo.* 8.19.

Let vs cast lots, that we may know for whose cause this euil is come vpon vs.

Why? what are they the better when they know him? what would they doe with him on whom the lot should fall?

fall? Surely they ſuppoſing, or rather clearely ſeeing this tempeſt to be ſent from ſome wrathfull power, and that for ſome one mans ſinne amongſt them, they determined, hauing found him, to ſacrifice him vnto the God that was ſo offended by him. God turneth euill into good, but the diuell turneth good vnto euill. The Gentiles had a cuſtome in the time of common plague, to ſacrifice one for the reſt. This cuſtome they tooke by imitation of the *Iewes*, in offering beaſts, & of *Abraham* in offering his ſon, the diuell that father of lyes, and ſchoolemaiſter of all miſchiefe teaching them. So the diuell tooke aduantage to doe euill by the ſeruice of God, in moving the *Gentiles* to worke abhomination, by offering men, intreating the Iewes commaunded ſacrifices. But if they had rightly known the true *God*, they would haue taken their ſinnes by the throate, and haue ſacrificed them.

Come, let vs caſt lots.

The mariners were not ſo wiſe to preuent the tempeſt before it came, as they bee diligent to allay the tempeſt when it may not be layd. Wee ouertaken with Gods iuſt iudgements, are very carefull alwaies, to vſe all meanes to be rid of them. But who keepeth a watch of his owne waies, and diligently laboureth to keepe himſelfe free frō that which neceſſarily draweth on it ſelfe Gods iudgement? Who purgeth himſelfe of his ſinnes, leaſt he bee ſicke? Who letteth or fetcheth out his corrupt blood, of pride, luſt, couetouſneſſe, leaſt he be ſore? who keepeth a good dyet, and maketh his choyſe of holy exerciſes, godly companions, religious conferences? &c. But knowe we, he is not ſafe that is not ſound, neither hee ſound that is intemperate.

So they caſt lots.

Whether it be lawfull to caſt lots, it is not euident by this example, becauſe they were Gentiles, and therefore no preſident for vs: but ſo farre may we vſe them, as the word doth lead vs, and no further.

There

Leuit. 16 There are two Goates brought to *Aaron*, that he might cast lots, to see which goate should bee killed, and which should not: these Goates signifie Christ: for as hee dyed, he liued againe, and as he was buryed, he rose againe. Againe, the land of Canaan is parted by lots, to see what part *Num.* 34. *Iosua* 7. each Tribe should inhabite. Againe, that theefe *Achan* is found out by lots, first by his Tribe, then by his Family, and lastly, by his particular person.

1. *Sam.* 10. 1. *Sam.* 9. Againe it is said, that *Saul* was chosen King by lots: and lest any should haue said, that it was his good lucke, his good lot or chaunce to bee King, therefore the Lord appointed that he should be annointed before he was chosen by lots.

Acts 1. *Pro.* 16, 33. Againe, *Matthias* is chosen by lots to the Apostleship in stead of *Iudas*: so that it is lawfull in some causes to cast lots, so that they doe attribute nothing vnto them, and acknowledge that the lot is cast into the lap, but the disposition thereof is from the Lord: for they must not say, that it is their chaunce, fortune, or good lucke: for so they make an Idole of it, and rob God of the honour due vnto him. For it was not *Sauls* fortune to bee King, but Gods mercy: it was not *Achans* chaunce to be caught, but Gods iudgement. Lots may be vsed to preuent strife, when all other meanes haue bene vsed, and sometimes before al other meanes, when in wisedome it is thought the best meanes. Brethren often and godly at first deuide their inheritance by lots, as the Children of Israel deuided the land of Canaan. Therefore in the Church of *Geneua* there is an order, that in the time of plague, there should be a house set apart for the sicke to lodge in, and lest they should be vncomforted, they chuse out a Minister by lots to doe it.

So they cast lots.

Now we are come to put vp our sutes to the Court of Lawyers, to see if they will doe any thing for God, for cõscience, or for loue, *viz.* that they would end mens sutes quickly,

quickly, and let the poore Clients haue equitie. Some say, that Lawyers bee good vntill they bee Counsellers, like Lyons, which will be gentle vntill their tallons grow: be not offended, but amend, for malice speakes not.

I am perswaded, that if the lots were cast to see who troubles the ship, it would fall vpon the Lawyers: be not offended but amend, for malice speakes not. A poore Client commeth forth accusing one, & going home accuseth a hundred: for so many seeke to gaine by him, so few seek to further him, and so many seeke to hinder him, that all his gaine is but labour and losse.

For a small matter many will come to law, to striue for that which with reason might easily bee attained without such contention, and others seeke to enrich themselues with contending for a small matter with their neighbours, yet in the end lose that they sought, and that they had beside: and so they contend and striue about a thing commonly, till the Lawyer hath gayned more by them, then the thing which is in controuersie is worth. These are like the mouse and the frog, which stroue so long about Marsh-ground, that at length the Kite came and tooke them both from it. Others will come vp to Law about a small matter, & therein so intangle themselues, that they cannot rid their hands of it, vntill it haue almost vndone them, like a silly sheepe that is hunting of a flie, which runneth from bush to bush, and euery bush catcheth a locke of him, so that the poore sheepe is threed-bare ere he hath done, and hath not a fleece left him to couer himselfe withall. So he runs from Court to Court, to sue, to complaine, to plead, till he haue spent his cloke for his coate: were it not better to haue cast lots for the coate at first? for the law is like a Butlers boxe, play still on, till all come to the Candlesticke. Therefore it is lawfull, to ende any controuersie in a hard matter, to vse this meane.

Now whether it be lawfull to cast dice, if lots may not bee vsed (as *Solomons* wordes, *Prouerbes* 18. 18. The lot

lot causeth contention to cease; compared with *Heb. 6. 16* proue) but in hard matters and waightie causes, when the thing is doubtfull, and all good meanes are tryed before to auoyd strife: that question is decided, which none but voluptuous men make question of, namely, whether dice-play be a meete exercise for a Christian soule. *Salomon* saith, the lot causeth contention to cease: therefore, lots are to end strife, but these lots make strife: for before thou takest the Dice, thou knowest thine owne, and no man striueth to take it from thee: but when thou castest the dice, thou doest (as it were) aske whether thine owne bee thine owne, and makest a strife of no strife. Art thou not worthy to lose the giftes of God, which venturest to lose thē when thou needest not? Doest thou not deserue to forget thine owne, which art so greedy of anothers, that thou wouldest haue his liuing for nothing but for turning of a die? *Esau* did not sell his birth-right so lightly, but he had somewhat for it which refreshed his hunger, but God hath giuen thee a liuing, and thou spendest it for nothing. The Mariners did cast lots to finde out the sinner: they did not cast dice to see who should winne, as Dicers doe: for to whom the lot falles, he taketh all, which deserues to lose all as well as the other, and hath no right vnto it by any lawe: for God hath not allowed one man to take anothers goods for the tripping of a Die, but eyther they must be merited, or they must be giuen, or they must bee bought, or else it is vnlawfull, vngodly, vnconscionable to take them: Besides the brawles, the cosenages, the othes annexed to this game, which would not agree with it, vnlesse it had bene a meet companion for them. Thou takest another mans goods for nothing, whereas God hath appointed thee to get thy liuing with the sweate of thy browes, for thou takest away that which others sweat for, and whereas thou shouldest liue by working, thou seekest to liue by playing, like the ape which liues by toying. Doth any dicer thinke he doth well? Tell mee what thinkest

Arguments against dicing. *Pro. 18.*

thinkeſt thou? for euery ſinner doth condemne in his praier to God, that which he excuſeth before men: if they which are gameſters repent it, how can they which are gameſters defend it? Thou ſhouldeſt do nothing, but that thou wouldeſt haue God finde thee doing if hee ſhould come to iudgement: wouldeſt thou haue him take thee at dice? I am ſure thou wouldeſt not haue God ſee thee ſo vainely occupied: neither canſt thou think, that Chriſt or his Prophets, or Apoſtles, or Euangeliſts were dicers, for no ſuch lots are named in the holy Scripture, and yet the lords day is moſt prophaned with this exerciſe, cards & dice, as though they kept all their vanities to celebrate holy daies. what haſt thou to aledge for dice, now euidēce is giuen vp againſt them? haſt thou any patron to ſpeake for them, but thy vaine pleaſure and filthy couetouſneſſe, which are condemned already, and therefore haue no voyce by lawe? take away theſe, and take away dice. The patron condemnes the clients, when one voyce cōdemnes another: if the exerciſe were lawfull, ſuch patrons as pleaſure and couetouſneſſe would not ſpeake for it. Take thy pleaſure therefore in that which is good, and the Angels wil reioyce with thee: if this were good, God would proſper them better that vſe it: but neither winners nor loſers are gainers. I know not how, but there is not ſo much wonne as loſt, as though the diuell did part ſtakes with them, and drawe away with a backe hand, when no man ſeeth; for the winner, ſaith he, hath not won halfe ſo much as the loſer hath loſt. One would thinke that ſome of the ſhould flow, when ſo many ebbe: there is neuer an eb without a flowing, neuer one loſeth, but another winneth, but at dice. What a curſed thing is this that turnes no man to good, which robs others, and beggars themſelues? the ſchoole of deceit, the ſhop of othes, and the field of vanities. Thou doeſt not onely hazard thy money (in this game) but ventureſt thy ſaluation, and caſteſt dice with the diuell, who ſhall haue thy ſoule. For euery

thing that commeth well to a man, he giueth thankes, but for that which commeth by dice, hee is ashamed to giue thanks: which sheweth, that in conscience that gaine is euill gotten, and that he sought it without God. Can this be good when worst men vse it most? if it were good; the euill would like worse of it then the good: but the more a man sauoureth of any goodnesse, the more hee begins to abhorre it, and his conscience doth accuse him for it as for sin. They which doubt whether God doe allow it, neede but looke how he doth prosper them that vse it: but they trust not in God (as the termes of their occupation discrie) for they call all their casts, chances, as though they relyed not vpon God, but vpon chaunce. Therefore if dice make strife without cause, if they take away others goods for nothing, if wee may not liue by playing, but by labour, if they which haue beene dicers, repent it among their sins, if the holy men neuer vsed this recreation, but the worst most delight in it, if thou wouldest not haue God see thee when thou playest at dice, nor take thee at it when hee comes to iudgement, if nothing but pleasure & couetousnesse speake for them, if they doe not prosper which take pleasure in it, if they trust not vpon God, but relie vpon chaunce, if thou doest not onely venture thy money, but hazard thy soule, then the best cast at dice is, to cast them quite away.

And the lot fell vpon Ionah.

Luke 13. 1,2,&c. The lot fell vpon *Ionah*, not because he was the greatest sinner of them all, (for so is the opinion of the common people, to censure the worst whom they see most afflicted: If any one be seene to beare his crosse, then many will say, This is a wicked man, and so thinke well of themselues, supposing that God is not bent against them to punish them as well;) but because *Ionah* should feele the hand of the Lord both punishing and preseruing him, and bee reformed: for God correcteth all his, as hee did his Sonne, to learne them obedience. But if iudge-

He. 5.8. *1.Pet.* 4.17,18.

ment

ment begin with the house of God, what shall become of the vngodly? *And the lot fell vpon Ionah.*

Now when the sinner that troubled the ship is taken, now *Ionah* can hide himselfe no longer. Now he might also feare to bee sacrificed by the mariners presently. For the mariners, partly for the paine they had endured, partly for the losses they had sustained, partly for the danger wherein they remained, were no doubt as the shee-Wolues robbed of their whelpes, out of measure furious, and fully bent to sacrifice him on whome the lot fell, to appease the wrathfull God. But God stayed, and restrained the rage of the mariners, and made them afterward willingly to abide the tempest a while, and put themselues to more paine to saue him, endeuouring by rowing to recouer land. For hauing heard of the true God, and though they lost their goods, hauing found God who is all good, shall we (say they) destroy him that hath saued vs? Shall wee giue him vp to death vnnecessarily, that hath brought vs to life, and assured vs to raigne with God in all glorie euerlastingly? Surely the thankelesse are graceless: especially they that loue not, and shewe not forth the labour of loue for their gratious guide to God: but therefore wee may see that the hearts of men are in the hands of God, and hee turneth them which way hee list, hee fashioneth their hearts euery one, yea euen kings hearts, as riuers of water, doth hee turne, to water and make fruitfull his vine: to pittie and to persecute, to honour and to shame, to loue and hate his people, to deliuer their power to the beast, Reue. 17. 13. and againe to eate the whores flesh, and to burne her with fire. 17. 16. 17. Therefore let vs neuer feare to performe our duties whatsoeuer, to whomesoeuer: for hee formeth the hearts of all, who hath promised to honour them that honour him, but to make them contemptible that doe despise him. Neither let vs put confidence in man, nor in Princes; for their hearts are riuers of water of themselues

Pro 20. 1
Psal. 33. 15.
Ps. 106. 40.
Isa. 10. 6.
Ezra, 1. 14.
Isa. 3. 24.
Ne. 11. 1.
Ps. 105. 1. *Sa.* 2. 30.
Ps. 146. 3.

selues fleeting, easily as they be led following. But especially let vs not forget chiefly to make praiers, supplicatiõs, intercessions, and to giue thanks for all those, on the godlinesse, or prophanenesse of whose hearts, the flourishing or defacing of the gospell of Christ Iesus, and the chosen of God doth most depend.

1 *Tim.* 2.1.

And the lot fell vpon Ionah.

Now *Ionah* could not deny he was that sinner, vnlesse hee would accuse God of vnrighteous iudgement: for the lot is cast into the lap, but the whole disposition thereof is of the Lord. Now therfore he must needs confesse it. The winds thundring, the waues tumbling, the ship cracking, the mariners quaking, vpon their gods crying, their wares forth casting, *Ionahs* prayers requested, to cast lots consulting, *Ionah* kept himselfe close, hee would not bee thought that sinner. The wind said, I will ourturne thee: the water said, I will drowne thee: the ship said, I cannot hold thee: the mariners said, We cannot helpe thee: his prayers said, We cannot profit thee: his conscience within bleeding, and God at the doore of his heart knocking, and the lots now ready for casting, said threatningly, For thee the tempest is come, thou fugitiue, and wee will discouer thee.

Yet *Ionah* conceales his sin, so much did he abhorre the shame of men, of strãge men, a few men, fraile men, or the feare of the furie of the flesh. Therefore after the windes had rored, and also the waues raged, and the ship reeled, & the mariners cryed, and the lot, his conscience, and God himselfe threatned him, the lot also condemned him, and the feare of being sacrificed by sinners to Sathan terrified him, so that he forthwith repented throughly, he declared it openly, and confessed his sinne freely. Such a stir hath God before he can come by his owne: he must crosse vs, and set himselfe and all his creatures against vs: he must straine our bodies, or leaue our soules, and constraine vs to it, before wee will returne from our wicked wayes, and

and throughly humble our selues to yeeld him due obedience. O the goodnesse of the great God! O long sufferance and bountifulnesse vnspeakeable, which not onely leadeth, but also in the chaines of loue draweth vs to true repentance!

It was Gods great goodnesse to *Ionah*, that the mariners sacrificed him not: greater, that hee truly repented: that God continueth in his calling, and blesseth his (whose flying from God, deserued flinging to Sathan) not so much solemne preaching, as sudden confession, and short denuntiation of vengeance, yea made it so powerful, that it conuerted Idolatrous heathens, most hardned Idolaters: first mariners, then Niniuites.

For what a blessing felt *Ionah*, God vouchsafing him of this honour, to offer them a liuely, holy, & acceptable sacrifice to *God*, by whome hee presently before greatly feared to haue bene offered a dead, vnholy, and so a delightfull sacrifice to Sathan. This feare banished, & that ioy possessing him, what a mercy of the almighty did *Ionah* thinke it? But before he conuerted the Niniuites, he was more to bee humbled, fuller to be strengthened, better euery way to bee prepared. Therefore God would haue the sea to wash him, the whale to fast him, and yet miraculously safe to preserue him, that being purified, he might pray feruently, and being deliuered, finde power, comfort, and courage aboundantly. Therefore when by lot being taken, and by his owne confession found the man that procured the tempest, the mariners in loue and compassion of him, had assayed by rowing to get to land, but could not, the sea raging more and more, and *Ionah* himselfe professed hee knew the tempest was sent for his cause, and would be layd he being cast into the sea, *Ionah* at length was cast out of the ship into the swelling purge of the tempestuous sea. What hope of life then left? is there any? to swallow vp all, soone after hee is swallowed whole of a whale. Here let vs marke, that after the tem-

Iona. 1. 7. 10 13 12

peſt had terrified *Ionah*, the mariners reproued him: whē they had reproued him, his cōſcience pricked him: when his conſcience had pricked him, the cōſulting to caſt lots grieued him; after griefe for conſulting, their concluding to caſt lots vexed him: vexed at their concluſion, the lot condemnes him; the lot hauing condemned him, in what an agonie thinke we was *Ionah*? partly, that he ſhōuld be held that notorious wretch that had brought this woe? partly, leſt they in their raging grief, for their great trouble of body, loſſe of goods, & danger of life, ſhuld forthwith kil him for a ſacrifice, to appeaſe the vnknowne angry god? But after this agony, the terror of drowning followed, and after that, the horror of the huge fiſh: firſt, leſt it teare him in pieces, then leſt it melt him, afterward, leſt it poiſon him: laſtly, three dayes and three nights the comfortleſſe horror of darkeneſſe, and noyſome ſtinck in the fiſhes belly tormented him.

Firſt then ſee, the windes could not further him, the waters could not beare him, the ſhip could not hold him, the mariners could not help him: and being caſt out, leſt all for him be caſt away, the Whale would not ſpare him, the ſtinch would ill feede him, the darkeneſſe would leſſe glad him, & light might not viſit him. Now ſee thē what *Ionah* got by this iourney, notwithſtanding all the promiſes of which Sathan aſſured him, and all the furtherances which the ſerpent procured him, hee loſt his labour, loſt his money, loſt his ioy, loſt his credit, loſt his quiet, and ſaw no hope but to leeſe his life too, finding plentifully, and bitterly feeling dreadfull feares. Hee truſted to the windes, the windes could not ſerue him: he truſted to the ſhip, the ſhip could not keepe him: he truſted to the mariners, the mariners could not hold him: hee truſted to the lot, the lot would not ſpare him: hee truſted to the waters, the waters could not beare him, neither would the whale forbeare him, neither did any thing make ſhew of likelihood to ſaue him. Therefore we may ſee in *Ionah* what

what it profiteth a man to flye from God, forſaking his calling, and ſo practiſing the euill motions of Sathan, in ſtead of the knowne will of God. Aſſuredly, if we follow his flatteries as *Ionah* did, we ſhall haue as he had, accuſing conſciences, feareful hearts, and the wrath of God vpon our heads. For he hath nothing to giue vs, although he promiſe & make vs beleeue he hath great kingdomes. Yes indeed, he hath horror of mind for all that obey him, and hell for the reward of his, which will make all their hearts ake which receiue it.

Sée ſecondly in this puniſhment of *Ionah*, the iuſtice of God. The Bee, when ſhe hath once ſtung, doth leeſe her ſting, ſo that ſhee can ſting no more: ſo doth not Gods iuſtice puniſhing ſin: for it retaineth power, it hath ſtore of ſtings to vexe ſtill: when one iudgement is executed, ſhe euer hath other inow ready, either of the ſame kinde in another degree more ſharpe, or of another ſort: for all the creatures with their ſeuerall powers, are Gods darts to ſtrike vs when he cõmaunds. Therefore if we be ſicke, ſickneſſe is not dead with vs: if we be poore, pouerty endeth not: if we be in danger, danger is not therefore put downe for euer after: and if we be vexed, vexation hath not therefore left his ſting: his darts, his weapons alſo are as ſharpe now as they were at the firſt, & ſharper too, becauſe wee are ſinfuller. For according to the ſickneſſe is the medicine, & wounds more dangerous, require more dolourous plaſters.

And if thou bee diſobedient, then hee will lead thee through them all, vntill he hath humbled thee, and made thee to glorifie him with obedience, or vtterly deſtroyed thee. *Leui. 26. 18.24. 28.36. 37.38.39. &c.*

Thirdly, let vs not forget, neither lightly thinke of this, that God knoweth how to puniſh for ſin, yea moſt ſeuerely to correct his children, though repenting. If our Prophet *Ionah* here may not keep thee ſome good while in a due meditatiõ of it, let that man after Gods own hart,

2. Sam. 18 6. 10.27. chap. 2. Sam. 12.13. 15.16. 17.18. 19.20. chap. Pſal. 30. & 75. Hoſ. 6. 4 2. Pet. 2. Ionah. 1. 17. Ie. 35. 6. Dan 6. 22. Dan. 3. 23. Num. 1. 46. Exo. 17. 3 Exo. 16. 13. Ie. 2. 10. Ie. 38. 13 Dan. 6. 24 & 3. 26. Ex. 17. 6. Exo. 16. 13. E. 2. 15. 3. 10.

the ſweete Prophet of Iſraell come to thy minde, and in him ſee, whether God cockereth his entireſt friends, or ſomething ſharply, if not bitterly, handleth them, ſetling themſelues in their dregs, or ſecurely ſeruing the Lord.

Laſtly, yet conſider God is rich in mercy, and full of cõpaſsion, loth to puniſh, vnleſſe too far prouoked, cõtẽt to ſhake his rod ouer vs, to make vs feare onely, & keepe vs free from feeling his ſtrokes, if that may haue his due worke in vs, that is, recall, reforme, and confirme vs: for as the windes could not ouerthrow *Ionah*, nor the waters drowne him: ſo neither could the whale conſume, poyſon, or annoy him, or ought but feare him, though it had ſwallowed him: for *Ionah* remembring God, God ſhewed he forgot not *Ionah*. Therefore, when and where *Ionah* thought verily and ſpeedily to haue periſhed, then and there God cauſed him to bee three dayes, and as many nights moſt ſafely preſerued. O power omnipotent, O goodneſſe all ſufficient, in all things, at all times! God then as well knoweth to deliuer his out of all diſtreſſe in due time, as to reſerue the wicked to the day of iudgement to be puniſhed. And in what danger ſhall we deſpaire? In what extremities ought not we to hope in our moſt mighty Sauiour, remembering *Ionah* in the whales belly, *Ieremie* in the mire of the deepe dungeon, *Daniel* among the fierce Lions, his three companions in the hot burning furnace, nay 600000. men of warre, and three times as many moe, of men and women, yong and old in the wilderneſſe, lacking now drinke, then meat: and all theſe deliuered out of all danger, theſe laſt miraculouſly ſatisfied with drinke out of the rocke, and with meat abundantly from heauen.

Secondly, though *Ionah* be caſt into the troublous ſea, and ſwallowed of a huge whale, yet hee muſt preach at Niniuie: though *Moſes* flye out of Egypt, yet he muſt be the leader of Gods people thence. *Ioſeph* is in priſon, but he muſt be Lord of Egypt, & preſerue the Church aliue.

Who

Who would haue thought that *Saul* ſhould become *Paul*, or forſwearing *Peter* a faithfull Preacher? Suſpend then thy iudgement, and wonder at Gods workes, whether of mercie, or iuſtice, & think not the worſe of a man, though hee were caſt out of the ſea as *Ionah*, or baſely brought vp as *Amos*: for the deliuerer of Iſrael was brought out of the flagges, and the conuerter of Niniuie out of a Whale, and the ſaluation of the whole world, out of a ſtall. *Gene.* 29. 20. 41. 40 45. 78, *Act.* 9. 1. 2. 1. *Cor.* 15. 10. *Mar.* 14. 71. *Act.* 4. 11. 12.

And the lot fell vpon Ionah.

The lot fell vpon *Ionah*, that hee might bee caſt out of the ſhip, that as the ſhip was almoſt broken, but not altogether, ſo *Ionah* might bee almoſt drowned, but not altogether: almoſt conſumed, almoſt poiſoned in the belly of the Whale, but not altogether: and that being in the double deepe duely himbled, and as gold in a furnace, fined and fit for Gods workes, hee might thence in a miraculous manner come forth like *Lazarus* in his winding-ſheete, that he might glorifie God once againe, and courageouſly cry againſt Niniuie. *Ionah* 2. 10 *Amos*, 7. 14. *Exo.* 2. 3. *Iona* 2. 10 *Luke.* 2. 17.

And the lot fell vpon Ionah.

The lot fallen vpon *Ionah* the iuſtice of God (both manifeſting the truth incorruptly, and chaſtiſing his diſobedient ſeruant ſeuerely) did appeare: but with all ſingular mercie ſhined, and the marriners mindes were molified, in that they ſacrificed him not to Sathan, but much more, that hee by that meanes truly repented. In ſo much that the old idolatrous mariners preſently by him were conuerted, and hee caſt into the Sea, was not drowned; ſwallowed of the Whale, and three daies continuing therein, periſhed not, but miraculouſly was preſerued, and moſt graciouſly caſt on land ſafe: and laſtly, crying againſt Niniuie, that ſinfull Citie, had his preaching ſo mightily preuailing, that he wonderfully humbled them al. This mercie was maruailous, this goodneſſe of God to *Ionah* moſt glorious. For the Niniuites hearing; Yet forty daies, and *Iona.* 3. 5.

Niniuie

Niniuie shall bee ouerthrowne, first as the mariners had before done, beleeued the word of God, though they neuer heard it before. If we heard the word of God preached as the mariners & Niniuits did, with trẽbling hearts in the sense of Gods Maiestie, it would not be but we should feele the power of it liuely, and filled with all ioy in beleeuing spedily, but vneffectuall & fruitlesse is preaching, because there is nothing almost but vnreuerent & senseleslesse hearing. And why should God teach the heedlesse to learne? Why should he giue pearles to dung-hil cockes, nay to very swine? But they beleeued the word assoone as they heard it, though they neuer heard it before: what doth that argue? Surely it sheweth, that the flooliſh & simple are more diligent and ready, both to heare and receiue the word of God, then those that are wise in their owne conceit, or also in the view of the world. What saith Christ? The poore receiue the Gospel. What saith *Paul*? Not many rich, not many wise. For though wee haue knowledge, if our knowledge be like the Pharisies, that is in shew of finceritie only, in counterfeit holinesse, and hollow-hearted friendship through hypocrisie, it had bin better for vs that we had bin ignorant, for it will but leaue vs, the more inexcusable, it will bee found insufficient to saue vs, but sufficient the more fearefully to cõdemne vs, because we know our maisters will and doe it not. Therefore as *Peter* said to *Simon Magus*, Thy mony perish with thee: so will the Lord say vnto such, Thy knowledge perish with thee, seeing it is fruitlesse.

Mat. 11. 5. 1. *Cor.* 1. 26. *Mat.* 23. 13. 14. 25. 26. 27. 28. *Luke* 12. 47. 48. *Act.* 8. 20.

But when Niniuie had beleeued God, what did they secondly? They speedily, they notably repented, they proclaimed a fast, they put on sack-cloth, they humbled themselues before the Lord, they earnestly besought him to turne away his wrath from this wofull Citie. *Ionah* preaching at Niniuie, crying against it, seemeth to haue humbled them, & that without a miracle (without which scant any doctrine is of credit among Gentiles) not one-

Iona. 3. 4.

ly

ly within fortie but within foure dayes: much within fortie dayes he conuerted Niniuie, ruffling Niniuie, old and idolatrous Niniuie, long before fortie daies be ended, the seede is sowne, growne, increased mightily, and full ripe, in a soyle in reason most barren. Sow therefore, yee seedmen, wherey ou are set, If yee sowe cheerfully, yee shall reape plenteously in due time. Vaunt not: say not, I haue a stonie, or a starued, or a thornie ground: Niniuie repents in sackcloth.

In which willing submission of theirs, and speedy liuely repentance at the words of the Prophet, after hee had beene three dayes and three nights in the Whales belly, the calling of the Gentiles by Christ, after hee had beene three dayes and three nights in the bowels of the earth, might well be signified. For they no lesse willingly then the Niniuits, submitted thēselues to the Gospel preached: no lesse speedily, and peraduenture more truly repented. For though now they thus wōderfully hūbled thēselues, not the fearefull multitude onely, but the richest & greatest, the nobles & king also, & so all escaped now: soone after they returned to their vomit, & neuer ceased to adde sin to sin, till they were by open wars miserably wasted, & at length fulfilling the prophecie of *Nahū*, vtterly cōsumed. Therfore first, for the cōfort of the godly, since *Ahab* humbled himself before the Lord, *Ahab*, I say, that had done exceeding abhominably, in following *Idols*, & sold himself to worke wickednes in the sight of the Lord, submitted himselfe vnder the hand of *GOD*, fasting in sack-cloth, though he did all in hypocrisie, had not the euil threatned brought vpon him in his dayes, seeing *Roboam*, & the princes of Israel who had for sakē the Lord, & the whole Tribe of *Iudah*, which wrought wickednes in ỹ sight of the Lord, & prouoked him more with their sins, then all that their fathers had done, hūbling thēselues before the Lord, & confessing him iust, had not the wrath of the Lord powred vpō thē, by *Shishak* K. of Egypt were

Ionas 3. 7. 6.
Nah. 3. 19.
1. King. 21 26 27 29
2. Chro. 10. 5.
1. King. 14 22.
2 Chro. 14. 6.

not

not destroyed, but shortly deliuered, yea also things prospered in Iudah, though the Lord had threatened to leaue them in the hands of *Shishak*, albeit they truely repented not: lastly, for as much as Niniuie that bloodie citie full of lies and robberie, the beautifull harlot, with multitude of fornications, that mistresse of witch-crafts, which sold the people through her whoredomes, & the nations through her witch-crafts, humbling themselues with fasting, and putting on of sack-cloth, the Lord repented of the euil he had threatned them, and did it not: how assured may we bee, that whatsoeuer iudgement the Lord threatneth vs, and howsoeuer he threaten it, it shal not light on vs, when we vnfainedly humble ourselues in true fasting, turning from our euill waies, and from the heart vowing to serue God in all holinesse? For this is the cleare promise of the faithfull God: *If I shut the heauen that there be no raine, or if I commaund the grashopper to deuour the land, or if I send pestilence among my people: if my people, among whome my name is called vpon, doe humble themselues, & pray, and seeke my presence, and turne from their wicked waies: then will I heare in heauen, and be mercifull to their sinne, and heale their land.* Againe, as generally most plainely saith iust Iehouah: *I will speake suddenly against a nation, or against a kingdome (saying) I will plucke it vp, and roote it out, and destroy it: but if this nation against which I haue pronounced this, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.* Let vs then, O beloued of the Lord, whosoeuer loue the Lord Iesus, be carefull to fulfill the condition, and then confident not doubting of the performance of the promise, by so much the more by how much the fewer wee bee, and by how much the longer and clearer the Lord hath threatned most terrible iudgements.

7. 12. 5 13. *Nah.* 3.1 4 *Ionah.* 3. 7.8. 10 2. *Chron.* 7. 13. 14 *Iere.* 18.7. 8.

Now for the terror of the vngodly, as many of them as repent only when Gods hand is vpon them, & then humble themselues outwardly only, & that but only when the

fiercenesse

fiercenesse of his wrath appeareth, or else after they haue escaped the feared iudgement, fall to their wonted wickednesse againe: let them bee sure the strong and iust God, that consumed Niniuie shidden backe, will ouertake them also in wrath, and for euer turne them ouer to easelesse woe. For the greatnesse, the beauty, the strength, and riches of Niniuie, could not withstand the hande of God, or keepe it from destruction, but rather furthered, and hastened it. For with the more excellent ornaments that it was adorned by the Lord, the more hainous and grieuous in his sight was the abuse of them. Therefore the hugenesse, or the strength of this or any other Citie, cannot saue it from the iudgement of God, being sinfull in his sight.

Gen. 19

Great Sodome is destroyed: great Ierico is destroyed: great Niniuie is destroyed: great Ierusalem is destroyed, & great Rome, the roome of all vncleane spirits, stayeth for her destruction, like a whore that stayeth for her punishment till she be deliuered: and all these were and shall bee punished for vnthankfulnesse and contempt of the word of God. Yet Niniuie, Ierico, Sodom, nor Rome; haue had halfe the preaching that we haue had, yet wee are vnthankfull too, then what haue we to looke for, but when Sodom was burned, Zoar stood safe: when Ierusalem was destroyed, Bethelem stood still: so the Lord doth alwaies prouide for his people, though he make neuer so great a slaughter and destruction amongst his enemies. For the Lord because of his conenant doth alwayes prouide for his chosen, although they be but a remnant, like the gleaning after harueſt, or like a cluster of grapes on the top of the vine after the vintage, and though there be neuer so great calamitie or trouble, as we see in the booke of *Gen.* 45. chap. when there was a great time of dearth and scarcitie to come vpon the land where Iacob was, the Lord had sent *Ioseph* to prouide for his father *Iacob*, lest he should want bread, hee, or any of his sonnes and folkes, and

Ioſu. 6.
1. *King.* 24. 25.
Reuel. 18 2.
Gene. 19. 21.
Ierè 41. 17.
Gen. 17. 18
Eſa. 1. 9. & 17. 5. 6
Gene 45.

and so ordered the matter, that *Ioseph* was treasurer ouer all the corne in Egypt. And so among the Turkes, and Spaniards, and Infidels, the Lord will find meanes to doe them good, which vnfainedly loue him, and in the dungeon, in prison, & in bonds, yea and in death, the godly shall find God.

FINIS.

FOVRE SERMONS,

Preached by Maiſter
Henry Smith.

And publiſhed by a more perfect
Copie then heretofore.

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THE TRVMPET OF the Soule, sounding to Iudgement.

By Henry Smith.

The Text.

Ecclesiastes. 11. Chap. 9. Verse.

Reioyce, O yong man, in thy youth, and let thy heart be merry in thy yong dayes: follow the wayes of thine owne heart, & the lustes of thine eyes; But remember for all these things thou come to iudgement.

WHen I should haue preached vnder the Crosse, I mused what Text to take in hand to please all, & to keepe my selfe out of danger: and musing, I could not finde any Text in the Scripture that did not reproue sin, vnlesse it were in the *Apocrypha*, which is not of the Scripture: this Text bids them that be voluptuous, be voluptuous still: let them that be vaine glorious, be vaine glorious still: let them that be couetous, be couetous still: let them that be

drunkards ſtill: let them that bee ſwearers, bee ſwearers ſtill: let them that be wantons, be wantons ſtill: let them that be careleſſe prelates, be careleſſe ſtill: let them that be vſurers be vſurers ſtill: but ſaith Salomon, *Remember thy end, that thou ſhalt be called to iudgement at the laſt for altogether.* This is the counſell of *Salomon* the wiſeſt thē liuing: what a counſell is this for a wiſe man, ſuch a one as was *Salomon*?

In the beginning of his booke he ſaith, *All is vanitie*, and in the ende he ſaith, *Feare God and keepe his Commandements*: in the 12. Chapter he ſaith, *Remember thy maker in the dayes of thy youth*: But here he ſaith, *Reioyce, O young man, in thy youth.* Here he ſpeaketh like an Epicure, which ſaith, Eate, drinke, and bee merry: there hee counſels, and heere hee mockes: yet not after the manner of ſcorners, although they deſerued it in ſhewing their fooliſhneſſe, as it is in the firſt of the Prouerbes, *He laughed at the wicked in deriſion*, as in the ſecond Pſalme, God ſeeing vs follow our owne wayes, For whē he bids vs pray, wee play: and when he bids vs runne, we ſtand ſtill: and when he bids vs faſt, wee feaſt, and ſend for vanities to make vs ſport: then he laughs at our deſtruction. Therfore when *Salomon* giueth a ſharpe reproofe, and maketh you aſhamed in a word, hee ſcoffingly bids you doe it againe, like a Schoolemaiſter which beateth his Scholler for playing the truant, he biddeth him play the truant againe. O this is the bitterеſt reproofe of all. But leſt any Libertine ſhould miſconſter *Salomon*, and ſay that he bids vs be merrie and make much of our ſelues, therefore he ſhutteth vp with a watchword, and ſetteth a bridle before his lips, and repooueth it as he ſpeaketh it before he goeth any further, and ſaith, *But remember that for all theſe things thou muſt come to iudgement.* But if we wil vnderſtand his meaning, he meaneth when he ſaith, Reioyce, O young man, Repent, O young man, in thy youth; and when he ſaith, Let thy heart cheare thee, Let thy

thy sinnes grieue thee: for he meaneth otherwise then he speaketh: he speaketh like *Micha* in the booke of Kings the second Chapter, *Goe vp and prosper*: or like as *Ezechiel, Goe vp and serue other Gods*: or as Saint *John* speaketh in the Reuelation, *Let them that be wicked, bee wicked still.* But if there were no iudgement day, that were a merry world: therefore saith *Salomon*, When thou art in thy pleasures flaunting in the fields, and in thy braue ruffes, and amongst thy Louers, with thy smiling lookes, thy wanton talke and merry iestes, with thy pleasant games and loftie lookes; *Remember for all these things thou shalt come to iudgement.*

Whilest the theefe stealeth, the hempe groweth, and the hooke is couered within the baite: Wee sit downe to eate, and rise vp to play, and from play to sleepe, and a hundred yeeres is counted little enough to sinne in: but how many sinnes thou hast set on the score, so many kinds of punishments shall bee prouided for thee. How many yeeres of pleasure thou hast taken, so many yeeres of paine: how many drammes of delight, so many pounds of dolour: when iniquitie hath plaid her part, vengeance leapes vpon the stage, the Comedie is short, but the Tragedie is longer: the blacke guard shall attend vpon you, you shall eate at the table of sorrow, and the crowne of death shal be vpon your heads, many glistring faces looking on you, &c. this is the feare of sinners: when the diuell hath entised them to sinne, hee presumeth like the old Prophet in the bookes of kings, who whē he had entised the yong Prophet contrarie to the commaundement of God, to turne home with him, and to eate and drinke, he cursed him for his labour, because he disobeyed the commandement of the Lord, & so as a Lyon deuoured him by the way. The foolish virgins thinke that their oyle will neuer be spent: so *Dina* stragled abroad, whilest she was defloured: what a thing is this to say Reioice, & then Repent? What a blanke to say, Take thy pleasure,

and then thou ſhalt come to iudgemēt? It is as if he ſhuld ſay, Steale and be hanged, ſteale and thou dareſt, ſtrangle ſin in the cradle, for all the wiſdome in the world will not help thee elſe: but thou ſhalt be in admiration like dreamers which dreame ſtrange things, and knowe not how they come. He ſaith, *Remember iudgement.* If thou remember alwaies, then thou ſhalt haue little liſt to ſin: if thou remember this, then thou ſhalt haue little liſt to fall downe to the diuell, though hee would giue thee all the world, and the glorie thereof. *Salomon* ſaith, The weedē groweth from a weed to a cockle, from a cockle to a brāble, from a bramble to a brier, from a brier to a thorne. Lying breeds periury, periury breeds haughtines of hart: haughtines of heart breeds contempt: contempt breedes obſtinacie, and brings forth much euill. And this is the whole progreſſe of ſin, he groweth from a lyer to a theef, from a theefe to a murtherer, and neuer leaueth vntill he hath ſearched all the roome in helſ, and yet hee is neuer ſatiſfied, the more hee ſinneth, the more hee ſearcheth to ſin: whē he hath deceiued, nay he hath not deceiued thee: aſſoone as hee hath that he deſireth, hee hath not that he deſireth: when he hath left fighting, hee goeth to fighting againe: yet a little and a litte more, and ſo wee flit from one ſin to another. While I preach, you heare iniquitie ingender within you, and will breake forth as ſoone as you are gone. So Chriſt wept, Ieruſalem laughed: *Adam* brake one, and wee breake ten: like children which laugh and cry, ſo, as if wee kept a ſhop of vices, now this ſinne, and then that, from one ſinne to another.

O remember thy end, ſaith Salomon, and that thou muſt come to iudgement.

What ſhall become of them that haue tryed them moſt? Bee condemned moſt. *Reioyce, O young man, in thy youth.*

But if thou marke *Salomon*, he harpes vpon on ſtring, he doubles it againe and againe, to ſhew vs things of his

owne expirence, becauſe wee are ſo forgetfull thereof in our ſelues, like the dreamer, that forgetteth his dreame, and the ſwearer his ſwearing. So wee begge of euery vncleane ſpirit, vntill we haue bumbaſted our ſelues vp to the throat, filling euery corner of our hearts with all vncleanneſſe, and then we are like the dogge that commeth out of the ſinke, and ſmaketh euery one as foule as himſelfe: therefore ſayth *Salomon*, If any one will learne the way to hell, let him take his pleaſure.

Me thinke I ſee the Dialogue between the fleſh and the Spirit: the worſt ſpeaketh firſt, and the fleſh ſaith, Soule, take thine eaſe, eate, drinke, and goe braue, lye ſoft, what elſe ſhould you doe but take your pleaſure? thou knoweſt what a pleaſant fellowe I haue beene vnto thee, thou knoweſt what delight thou haſt had by my meanes: but the ſoule commeth in, burthened with that which hath beene ſpoken before, and ſayth, I pray thee remember iudgement, thou muſt giue account for all theſe things, for vnleſſe you repent, you ſhall ſurely periſh.

No, ſaith the fleſhe, talke not of ſuch graue matters, but tell mee of fine matters, of ſoft beddes and pleaſant things, and talke mee of braue paſtimes, Apes, Beares, and Puppits, for I tell thee, the forbidden fruite is ſweeteſt of all fruites: for I doe not like of your telling mee of iudgement: but take thou thy iewels, thy inſtrument, and all the ſtrings of vanitie will ſtrike at once, for the fleſh loues to be braue, & tread vpon corks, it cannot tell what faſhion to bee of, and yet to be of the new faſhion.

Reioyce, O yong man in thy youth.

O this goes braue, for while wickednеſſe hath caſt his rubs, and vengeance caſtes his ſpurres, and his foote,

and thus ſhee reeles, and now ſhe tumbles, and then ſhee falles: therfore this progreſſe is ended.

Pleaſure is but a ſpurre, riches but a thorne, glorie but a blaſt, beautie but a flowre, ſinne is but an hypocrite, hony in thy mouth, and poyſon in thy ſtomacke: therefore let vs come againe and aske *Salomon* in good ſooth, whether hee meaneth in good earneſt, when hee ſpake theſe words: O (ſaith *Salomon*) *It is the beſt life in the world, to goe braue, lye ſoft, and liue merrily, if there were no iudgemēt.* But this iudgement marres all, it is like a dampe that puts out all the light, and like a boxe that marreth all the oyntment: for if this be true, wee haue ſpunne a fayre thred, that wee muſt anſwere for all, that are not able to anſwere for one: why, *Salomon* maketh vs fooles, and giueth vs gawdes to play withall: what then, ſhall wee not reioyce at all? Yes, there is a goodly mirth and if we could hit on it, which is called, Be merry and wiſe. *Sara* laughed, and was reprooued: *Abraham* laughed, and was not reprooued. And thus much for the firſt part.

But remember, for all theſe things thou ſhalt come to iudgement.

This Verſe is as it were a Dialogue betwixt the fleſh and the ſpirite, as the two counſellers: the worſt is firſt, and the fleſh ſpeaketh proudly, but the ſpirit comes in burdened with that which hath beene ſpoken. The fleſh goeth laughing and ſinging to hell: but the ſpirite caſteth rubs in his way, and puts him in minde of iudgement, that for all theſe things, now ends reioyce, and heere comes in but: if this but were not, we might reioyce ſtill: if young men muſt for all the ſportes of youth, what then ſhall old men doe, being as they are now? Surely, if *Samuel* liued to ſee our old men liue now, as here hee ſaith of young men, ſo high as ſin rageth, yet vengeance ſits aboue it, as high as high Babel. Mee thinkes I ſee a ſword hang in the ayre by a twine thred, and all the

sonnes of meri labour to burst it in sunder. There is a place in hell where the couetous Iudge sitteth, the greedie Lawyer, the griping Landlord, the careleſſe Byshop, the luſty youth, the wanton Dames, the theefe, the robbers of the Common-wealth, they are punished in this life becauſe they euer ſinne as long as they could, while mercie was offered vnto them: therefore, becauſe they would not bee waſhed, they ſhall be drowned. Now put together reioyce and remember: thou haſt learned to be merry, now learne to be wiſe: nowe therefore turne ouer a new leafe, and take a new Leſſon; for now *Salomon* mocked not as he did before, therefore, a checke to thy ruffes, a checke to thy cuffes, a checke to thy robes, a checke to thy gold, a checke to your riches, a checke to your beautie, a checke to your mucke, a checke to your graues: woe from aboue, woe from belowe, woe vnto all the ſtrings of vanitie: doeſt thou not now marueil that thou hadſt not a feeling of ſinne? for now thou ſeeſt *Salomon* ſaith true, thine owne heart can tell that it is wicked, but it cannot amend: therefore it is high time to amend: as *Nathan* commeth to *Dauid* after *Belzebub*, ſo commeth accuſing conſcience after ſinne. Mee thinkes that euery one ſhould haue a feeling of ſinne, though this day bee like yeſterday, and to morrowe like to day, yet one day will come for all, and then woe, woe, woe, and nothing but darkeneſſe: and though God came not to *Adam* vntill the euening, yet hee came: although the fire came not vpon Sodome vntill the Euening, yet it came: and ſo comes the Iudge, although he bee not yet come, though he haue leaden feete, hee hath iron hands, the arrowe flayeth and is not yet fallen, ſo is his wrath: the pitte is digged, the fire kindled, and all things are made readie and prepared againſt that day, onely the finall ſentence is to come, which will not long tarrie.

You may not thinke to bee like to the theefe that ſtea-

leth and is not seene: nothing can be hid from him, and the Iudge followeth thee at the heeles: and therefore whatsoeuer thou art, looke about thee, and doe nothing but that thou wouldest doe openly, for all things are opened vnto him: *Sara* may not thinke to laugh and not be seene: *Gehezie* may not thinke to lye and not be knowne: they that will not come to the banquet, must stand at the doore.

What, doe you thinke that God doth not remember our sinnes which we do not regard: for while we sin, the score runs on, and the Iudge setteth downe all in the table of remembrance, and his scrowle reacheth vp to heauen.

Item, for lending to Vsurie. Item, for racking of rents. Item, for deceiuing thy brethren. Item, for falshood in wares. Item, for starching thy ruffes. Item, for curling thy haire. Item, for paynting thy face. Item, for selling of benefices. Item, for staruing of soules. Item, for playing at cardes. Item, for sleeping in the Church. Item, for prophaning the Sabboth day: with a number more hath God to call to account, for euery one must answere for himselfe. The fornicator, for taking of filthy pleasure: O sonne, remember thou hast taken thy pleasure, take thy punishment. The careles Prelate, for murthering so many thousand soules. The Landlord, for getting money from his poore Tenants by racking of his rents: see the rest, all they shall come like a very sheep, when the trumpet shall sound, and the heauen and earth shall come to iudgement against them, when the heauens shall vanish like a scrole, and the earth shall consume like fire, and all the creatures standing against them: the rocks shal cleaue asunder, and the mountaines shake, and the foundation of the earth shall tremble, and they shall say to the mountaines, Couer vs, fall vpon vs, and hide vs from the presence of his anger and wrath, whome wee haue not cared for to offend: but they shall not bee couered

and

and hid: but then they ſhall goe the blacke way, to the Snakes and Serpents, to bee tormented of Diuels for euer: O paine vnſpeakable! and yet the more I expreſſe it, the more horrible it is, when you thinke of torment paſsing all tormentes, and yet a torment paſsing all that: yet this torment is greater then them, and paſsing them all.

Imagine you ſee a ſinner going to hell, and his ſumner gape at him, his acquaintance looke at him, the Angels ſhoute at him, and the Saintes laugh at him, and the diuels rayle at him, and many looke him in the face, and they that ſaid they would liue and dye with him, forſake him, and leaue him to pay all the ſcores: Then Iudas would reſtore his bribes: Eſau would caſt vp his pottage: Achan would caſt downe his golde, and Gehezi would refuſe his giftes: Nabuchadnezzar would be humbler: Balam would bee faithfull, and the Prodicall ſonne would be tame.

Mee thinkes *I* ſee Achan running about, Where ſhall *I* hide my golde that *I* haue ſtolne, that it might not bee ſeene nor ſtand to appeare for witneſſe againſt mee?

And Iudas running to the high prieſts, ſaying, Hold, take againe your money, *I* will none of it, *I* haue betrayed the innocent blood.

And Eſau crying for the bleſsing when it is too late, hauing ſold his birthright for a meſſe of pottage.

Woe, woe, woe, that euer wee were borne, O where is that Diues that would beleeue this, before hee felt the fire in hell, or that would beleeue the pooreſt Lazarus in the world, to bee better then himſelfe, before the dreadfull day come when they cannot helpe it, if they would neuer ſo faine, when repentance is too late? Herod ſhall then wiſh that hee were Iohn Baptiſt. Pharaoh would wiſh that hee were Moſes, and Saul would wiſh that hee had bene Dauid. Nabuchadnezzar,

buchadnezzar, that hee had beene *Daniel*, *Haman* to haue beene *Mardochaeus*: *Esau* would wish to bee *Iacob*, & *Balaam* would wish he might die the death of the righteous: then hee will say, I will giue more then *Ezechias*: crie more then *Esay*: fast more then *Moses*: pray more then *Daniel*: weepe more then *Maria Magdalen*: suffer more stripes then *Paul*: abide more imprisonments then *Michaias*: abide more cruelties thē any mortall man would doe, that it might be, *Ite*, Goe yee curſed, might become yee blessed. Yea, I would giue all the goods in the world, that I might escape this dreadfull day of wrath & iudgement, and that I might not stand amongst the goe. O that I might liue a begger all my life, and a Leaper: O that I might indure all plagues and sores from the top of the head, to the sole of the foote, sustaine all sickneſſe and griefes, that I might escape this iudgement.

The guiltie conſcience cannot abide this day. The filly sheepe when she is taken will not bleate, but you may carry her, and doe what you will with her, and shee will be subiect: but the swine, if shee be once taken, shee will roare and cry, and thinkes shee is neuer taken but to bee slaine. So of all things, the guiltie conſcience cannot abide to heare of this day, for they know that when they heare of it, they heare of their owne condemnation. I thinke if there were a general collection made throught the whole world, that there might be no iudgement day, then God would be so rich, that the world would go a begging, and bee as a waſte wilderneſſe. Then the couetous Iudge would bring foorth his bribes: then the craftie Lawyer would fetch out his bagges: the Vsurer would giue his gaine, and the idle seruant would digge vp his talent againe, and make a double thereof. But all the money in the world wil not serue for our sinne, but the Iudge muſt answere for his bribes, he that hath money, muſt answer how he came by it, & iuſt condemnation muſt come vpon euery soule of them: then shall the sinner be euer dy-

ing,

ing, and neuer dead, like the *Salamander*, that is euer in the fire and neuer conſumed.

But if you come there, you may ſay as the Queene of Saba ſaid of King *Salomon*, I beleeue the report that I heard of thee in mine owne Countrie, but the one halfe of thy wiſedome was not told mee. If you came there to ſee what is done, you may ſay, Now I beleeue the report that was told me in my owne countrie concerning this place, but the one halfe as now I feele, *I* haue not heard of: now chuſe you whether you will reioyce, or remember: whether you will ſtand amongſt you bleſſed, or amongſt you curſed: whether you will enter while the gate is open, or knocke in vaine when the gate is ſhut: whether you wil ſeek the Lord whileſt he may be found, or be found of him when you would not bee ſought, being run into the buſhes with *Adam* to hide your ſelues: whether you wil take your heauen now here, or your hel then there: or through tribulation to enter into the kingdome of God, & thus to take your hell now here, or your heauen then there in the life to come with the bleſſed Saintes and Angels, ſo that hereafter you may lead a new life, putting on Ieſus Chriſt and his righteouſneſſe.

FINIS.

Saintes and Angels, so that hereafter you may lead a new life, putting on Jesus Christ and his righteousnesse.

FINIS.

THE SINFVLL MANS SEARCH.

Iob. 8 5.6.7.

5 *If thou wilt earely seeke vnto God, and pray vnto the Almightie:*

6 *If thou be pure and vpright: then surely he will awake vnto thee, and make the habitation of thy righteousnesse prosperous.*

7 *And though thy beginning be but small: yet thy latter end shall greatly increase,*

IN a sicke & euill affected body (dearly beloued) we vsually see prepartiues ministred, that the maladies may be made more fit and pliable to receiue wholesome medicines. The like yea, and greater regard ought wee to haue of our soules, which being not crasie only, or lightly affected with sinne, but sicke euen vnto death, had need to be prepared with threates and exhortations, comforts and consolations, one way or other, that they may be made fit, not to receiue the preparatiue, but the perfection of happie saluation. And for this cause haue I made choyse of this part of Scripture, as of a light to shine vnto vs in darknes, a direction to our steps, and a lanthorne to our pathes, while wee wander through the boystrous waues of this wicked world. The text is plaine, and obiect to euery mans capacitie, naturally budding

vnto

vnto blossomes. The first, containing our dutie which we are to performe towards God. The second, Gods promises, if we performe this dutie.

Our dutie towards God, is implyed in these three conditions. First, *If thou wilt early seeke vnto God.* Secondly, *If thou wilt pray vnto the Almightie.* Thirdly, *If thou bee pure and vpright:* so that the whole consisteth on these three points: First, what it is that God requireth, namely a diligent and speedy search, in these words, *If thou wilt seeke early.* Secondly, how thy search is to bee made in prayer, in these words: *If thou wilt pray to the Almightie.* Thirdly, what effect these things ought to worke in vs, a puritie & sinceritie of life in these words: *If thou be pure and vpright.*

Division.

As our dutie towards God consisteth in three points: so Gods blessing towards vs, is also threefold answerable to the same. First, for seeking, he promiseth, *he will awake vnto thee.* Secondly, for praying vnto him, *he will make the habitation of thy righteousnesse prosperous.* Thirdly, for being pure and vpright, *Hee will make thy latter ende encrease exceedingly*: yea, though the beginning bee but small.

Concerning the search.

First therefore, concerning the search, it is a worke both in desire and labour to be ioyned to God. In the Psalme this standeth for the burden of the song: *They called vpon the Lord in the time of their trouble, and hee deliuered them.* It is but, *Aske and haue, seeke and finde, knocke and it shall bee opened vnto you*: Sauing that here these things are to bee regarded, to wit, how, by whome, and when we must seeke the Lord.

Psa. 107. *Mat.* 6.

How? First, faithfully: for if yee haue but as much as *a graine of mustard-seede, and say vnto this mountaine, Remoue, it shall remoue, and nothing shall bee impossible vnto you.*

Mat. 17. 20. *Eccle.* 35.

Then next, humbly, for it is the humble petition that pearceth the skies, and that shewed the Publican to de-

part

part home to his houſe more inſtified then the boaſting Phariſie: and they alone that bee humble and meeke, finde reſt for their ſoules.

And laſt of all, continually: for we muſt not faint in well doing, becauſe the reward is not promiſed *to him that doeth, but to him that continueth to doe.* *Gal.6. 1.Theſ.6.*

But we may long ſeeke and neuer finde, except wee ſeeke the Father by the Sonne: *For no man knoweth the Father, but the Sonne, and he to whom the Sonne ſhall diſcloſe him: he is the way, the truth, and the life, and no man commeth to the Father but by him. There is one God, and one mediator betwixt God and man, the man Chriſt Ieſus.* So that if wee ſinne, we haue an aduocate, Ieſus Chriſt the iuſt, and hee is the propitiation for our ſins: only let vs ſeeke the Lord while he may be found. *1. Tim. 2.*

And to this end the word *Seeking* is vſed in this place, that we may learne, that as the heauens and the planets, and the whole frame of nature were ordained to finiſh their courſe by motions and operation: ſo man, as hee was ordained to a moſt bleſſed and happy end, ſhould attaine thereunto, not by ſloth and idleneſſe, but by an earneſt ſeeking of the ſame.

The kingdome of heauen is like a treaſure, which cannot bee found without ſeeking and digging. It is like the precious pearle, for which the wiſe Marchant was content not onely to ſeeke, but to ſell all that hee had, to buy it. GOD hath placed vs heere in this world as husbandmen, to plough vp the fallowe of our hearts: as labourers to worke in the vineyard: as trauellers to ſeeke a Countrie, as ſouldiers to fight the battell of the Lord, againſt the fleſhe, the world, and the diuell. *Mat.13. 14.*

And for this purpoſe hath hee propoſed vnto vs an vntilled lande, a vineyarde, a triple enemie to fight againſt: that wee might remember, that wee muſt till the ground, if wee will reape the fruite: that wee muſt prune the

the vine, if wee will drinke of the grape: that wee must fight, if wee will ouercome. *He that tilleth the land* (sayth the wiseman) *shall be satisfied with bread, but hee that followeth idlenesse, shall bee filled with powertie.* Idlenesse is a moth or canker of the mind, and the fuites thereof are wicked cogitations, euill affections, and worse actions: corrupt trees without fruite, twise dead, and pluckt vp by the rootes, engendring in the minde, a loathing of God and godlinesse.

Pro. 28.

Iudg. 1. *Pro.* 24.

Eschue therefore idlenesse, I beseech you, and by the want ye find in other, learne instructions for your selues. Be not forgetfull how busie your enemie is, if he find you idle: first, he putteth you in minde of some vainitie: then offereth opportunitie to practise: then he craueth consent, and if ye grant him that, he triumpheth by adding practise: he leaueth no meanes vnattempted, whereby he may subuert and bring you to perdition. To one (as to *Euah*) he promise the knowledge of good & euill. Another he seduceth with lying speeches, as he did *Pharao* the King, whom hee deceiued by false Prophets. To the Iewes he pretended the temple of the Lord. To the heathen he shewed vniuersalities and antiquities. And to other particulars, he leaueth no more vnattempted, wherby he may entangle the soule of the simple, and wrappe them in the snares of death. Flye idlenesse therefore, and seeke vsrtue, and the way thereof: seeke learning, as for a Iewell, make diligent search and inquisition after her: seeke early, and seeke late, in the morning sow thy seed, and in the euening let not thy hand rest: seeke him in the day of trouble, and hee will deliuer thee, and thou shalt glorifie him.

Gene. 3. *Exod.* 7. 22. 1. *Ki.* 13. 1. *Cor.* 2.

Seeke him, there is the commaundement: he wil deliuer thee, there is the promise: and thou shalt glorifie him, there is the condition. To disobey the commandement, is rebellion: to distrust his promise, is infidelitie: to refuse the condition, is vile ingratitude. Wherefore let

vs seeke, and seeke earnestly, with a feruent spirite, and humblenesse of heart, and let vs perswade our selues, that there is no seeking without finding, no opening without knocking.

The second circūstance to be considered in this point, is to whom we must seeke for these things. Our direction is made vnto God, *For euery good and perfect gift is from aboue, descending from the father of lights.* And as for many causes we are to seeke God, and to God alone, so especially for these foure. *Iam.* 1. 27

First, because we haue nothing of our selues, nor of any other creature, but whatsoeuer we haue, we haue it of God: for what hast thou that thou hast not receiued? in him we liue, we moue, and haue our being. Art thou wise in thine owne conceit? O remember, that the wisedome of the world is foolishnesse with God. O consider that the naturall man vnderstandeth not the things of God. These things are hid from the wise and prudent, and are reuealed to babes and sucklings. Alas, what were man if he were once left to himselfe? A map of misery, and a sinke of calamitie. Alas, how were hee able to resist the fiery darts of the aduersary, who continually goeth about like a roaring Liō, seeking whom he may deuoure? Here ye may note first his malice, for he daily accuseth vs before the chiefe Iudge of the Kings bench: when hee cannot preuaile in this court, but seeth his billes of accusation repelled, then he remoueth the matter to the court of our owne consciences, where on the one side he layeth the bookes of the Law, and statutes made against sin: on the other side, the billes of accusation brought in against vs out of the bookes of the Law, alleadging these strickt places against vs: *The soule that sinneth, shall die the death. Cursed is he that abideth not in euery point of the Law, to doe it.* On the other side, hee bringeth in our consciences to witnesse against vs, and then inferreth this hard conclusion: *Therefore there is no hope in saluation.* *1. Cor. 2. Rom. 1.* *2. Pet. 2. Reuel. 2.*

Then if hee see that wee appeale from iustice to mercie, and say, At what time soeuer a sinner repenteth, the Iudge putteth all his wickednesse out of his remembrance, hee dealeth with vs, as crafty worldings deale in matters of Lawe, who when they see their matters passe against them in higher Courtes, bring downe their case into the Countrey, to bee decided by the Neighbours: who, either for their simplicitie cannot, or for their fauour dare not iudge of the truth of the matter.

1 So our aduersarie, though God himselfe do discharge vs, though our conscience doth testifie our innocencie: yet hee accuseth in the third Court before men, where he is bold to powre out his whole venome and poyson of his malice against vs, and to forge what lies, and slaunders, and libels he list, because he knoweth they shal bee receiued as true.

2 Thus hee accused Christ Iesus our blessed Lord and Sauiour before *Pontius Pilate*, and caused diuers false and vntrue witnesses to come in against him. But if hee were malicious onely to wish our destruction, and not mighty to wreake his malice, we should haue little cause to feare: but he is mightie, therefore he is tearmed a lion, the power of darknesse, a great Dragon, which drewe to the earth, the third part of the starres of heauen: that is, with earthly temptation to haue ouerthrowne them, which seemed to shine in the Church of God as lampes & starres. O then how easie is our ouerthrow, if the Lord did not hold vs vp, which shine not as starres in heauen, but creepe like wormes on earth.

Luke. 11. *Ephe.* 6. *Reue.* 12.

3 Yet if he were but malicious and mightie, it were better with vs; but he is fierce, and therefore called a roaring Lion, who laying waite for the blood of the godly, stirreth vp blood-thirstie persecutors to make themselues drunke with the blood of Saintes: as most greiuously he did from the time of *Iohn Baptist*, to the raigne of *Maxentius*,

entius, the ſpace of 294. yeares, ſlaying ſome by the ſword, burning other with fire, hanging ſome on the gallowes, drowning ſome in riuers, ſtabbing ſome with forkes of yron, preſſing others vnto death with ſtones, deuouring many thouſads of the tender lambs of Chriſts flocke.

4 To this malice, might and rage, is added his ſubtil policy, which he vſeth in circumuenting the faithfull, he doth not pitch his tents in any one place, but walketh about from place to place to ſpie out his beſt aduantage, in the night hee ſoweth tares, and in the day hee hindreth the growth thereof. *Iohn.* 1.

5 Hee proceedeth after further, and addeth to his policie induſtrie, hee conſidereth our natures and diſpoſitions, and to what ſinnes wee doe moſt incline: and therevnto hee applyeth himſelfe, ſometimes by flattery, ſometimes by feare, ſometimes by feeding our humours hee ſubtilly inticeth vs, ſometimes by violence hee goeth about to inforce vs, ſometime by changing himſelfe into an Angell of light, hee endeuoureth to betray our ſoules into his hands, and in whatſoeuer eſtate hee findeth vs, hee thereby taketh occaſion to lay ſiege to our ſoules.

Thus ye ſee noted in a word, the force of our aduerſarie: examine now your ſelues, whether you haue any thing in your ſelues, and you ſhal find nothing but weakneſſe and corruption. It is God that giueth ſtrength to the mighty, wiſdome to the prudent, and knowledge to the vnderſtanding: hee teacheth *Dauids* hand to fight, and his fingers to battell, hee giueth ſtrength to his armes to breake a bow, euen a bow of ſteele: wherefore let neither the wiſe man glorie in his wiſedome, not the ſtrong man in his ſtrength: but let him that glorieth, glorie in the Lord. *Pſ.* 144.

Secondly, wee are to ſeeke vnto God alone, becauſe none is ſo preſent as he for God, becauſe he is Almighty,

and with his power filleth both heauen and earth, is preſent alwaies with them that feare him, and readie to ſuccour them in diſtreſſe. The Lord is neare to all that cal vpon him in truth, he heareth our gronings and ſighs, and knoweth what things are neceſſarie for vs before we aske.

The third reaſon why we muſt ſeeke vnto God is, none is ſo able to helpe as he: but of this I ſhall haue particular occaſion to ſpeake when I come to this point, *And pray vnto the Almighty.*

The fourth reaſon why we muſt ſeeke Chriſt alone is, becauſe there is none ſo willing to helpe vs as hee. It is a great courage to vs to make ſute, when wee are perſwaded of the willingneſſe of him to whom we make ſute: & I pray ye, who was euer more carefull for our ſaluation, and more watchfull ouer vs than the Lord? who euer put his truſt in him, and was confounded? In this reſpect hee is called a Father, becauſe, as the father tendreth his ſon, ſo the Lord doth all thoſe that put their truſt in him. Can there be any more willing to helpe vs than Chriſt, whoſe whole head was ſicke, and whoſe heart was heauie for our ſakes? yea, in whoſe bodie, from the ſole of the foot to the crowne of the head, was nothing but wounds and ſwellings and ſores? but alas, this was nothing to that hee ſuffered for our ſakes. Hee was compaſſed about with feares and horrours, til his ſweat was drops of blood, and his bones bruiſed in the fleſh, he was whipped and ſcourged, and chaſtiſed with ſorrowes, till he cryed out in the bitterneſſe of his ſoule, *O Lord, if it be poſſible, let this cup paſſe from mee.* The heauie hand of God was ſo grieuous vpon him, that hee bruiſed his very bones, and rent his reynes aſunder: he could finde no health in his fleſh, but was wounded, yea wounded to the death, euen the moſt bitter death vppon the Croſſe. His tender fingers were nayled to the Croſſe, his face was wrinckled with weeping and wayling, his ſides imbrued and gored

red with his owne blood, spurting and gushing fresh from his ribbes, the shaddow of death was vpon his eyes.

O what griefe could bee like to this, or what condemnation could be so heauie, sith there was no wickednesse in his hands? sith he was the brightnesse of his fathers glorie, and the Sonne of righteousnesse that shined in the world, as to see his dayes at an end, to see such throbbing sighs and carefull thoughts without cause of his, so deeply ingrauen in the tables of his brest? But was this all? No, my brethren, sith his excellencie was such aboue all creatures, that the world was not worthy to giue him breath, it was a greater griefe vnto him, to see himselfe made a worme, and not a man, a shame of men, and contempt of the people: to see his life shut vp in shame and reproches, how could it but shake his bones out of ioynt, and make his heart melt in the middest of his bowels? who was euer so full of woe, and brought so lowe into the dust of death? vpon whom did the malice of Sathan euer get so great a conquest?

This though it were exceeding, yet it was not all, no, it was but a taste of griefe in comparison of the rest: behold therefore (if your wearie eyes will suffer you to behold) the depth of all miseries yet behind: the sinne that he hated, he must take vpon his owne body, and beare the wrath of his Father powred out against it. This is the fulnesse of all paines that compassed him round about, which no tongue is able to vtter, or heart conceiue: the anger of the father burned in him, euen to the bottome of hell, and deepe sinke of confusion: it wrapped him in the chaines of eternal death: it crucified him, & threwe him downe into the bottomelesse pit of calamitie, and made his soule by weeping & wayliug to melt into these bitter teares trickling from his eyes: *O God my God, why hast thou forsaken me?*

O that my head were a well of water, and a fountaine

taine of teares, that I might weepe day and night at the remembrance hereof: but leſt I linger too long about one flowre, while I haue many to gather, I will conclude this point in a word:

Sith Chriſt hath ſuffered theſe, and an infinite number more ſuch like torments for our ſakes, it is blaſphemous once to dreame or imagine any to bee more willing to helpe vs then hee: nay, he is more ready to heare our prayers, than we to offer them vnto him, inſomuch
Eſay.65. as hee complayneth by the Prophet *Eſay*: *I haue beene found of them which ſought mee not: all the day long haue I ſtretched out my hand vnto a rebellious people which walked in a way that was not good, euen after their owne imaginations.* And vnto *Ieruſalem* hee ſaith, O Ieruſalem, Ieruſalem,
Mat.23. *how often would I haue gathered thee together, as the Hen gathereth the chickens, but ye would not!*

Wherefore to ende this poynt: Seeke for knowledge, as for a treaſure, and for wiſedome, as for the wedge of gold of *Ophir*. No mention ſhall bee made in compariſon of it, of Corall, Gabiſh, or that precious Onix:
Iob.28. *For wiſedome is more precious then pearles.* But aboue all things, ſeeke it where it may bee found: and where is the place of vnderſtanding? Surely, man knoweth not the path thereof. The deepe ſaith, It is not in mee: the ſea ſaith, It is not in mee: death and deſtruction ſay, We haue heard the fame thereof with our eares: all creatures ſay, It is not with vs: but God vnderſtandeth the way thereof: and vnto man hee ſaith, *The feare of the*
Pro.9. *Lord is the beginning of wiſedome, and to depart from euill, is vnderſtanding.*

Pſal.32. The third circumſtance is, when we muſt ſeeke vnto God: and holy *Dauid* anſwereth, *Earely, euen in a time when hee may bee found.* Let vs redeeme the day, which wee haue foreſlowed ſo many dayes, wherein wee haue ſo long hardened our hearts: let vs take vp this day, and make it the day of our repentance: let vs make it a day

of

of newnesse of life, as it is the first day of the newe yeare: let euen this moment bee the last of a sinfull life, and the first day to godlinesse. And as the wise man saith, *Make no long tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shal the Lords wrath breake, & in thy securitie thou shalt be destroyed, and shalt perish in the time of vengeance.* Eccle. 5.

Art thou a Magistrate, placed in high roome and authoritie, and seated in the throne of dignitie? Then vse not this thy might to wrong and oppression, grinde not the face of the poore, swell not with pride, despising his lowe estate: *Sell not thy righteousnesse for siluer, preferring the marchants of Babylon, before the Citizens of* Ierusalem. Amos. 8.

Art thou a priuate labouring man? *Do thy dutie truly, bee subiect, and liue in dread to displease the good Magistrate.* 1. Pet. 3.

Art thou olde, and hast consumed the flowre of thy youth in wantonnesse? Breake off thy course, and frame thy selfe to sobrietie: giue the water no passage, no not a little: for if it haue neuer so little issue, it will ouer-flowe thee: and if thou doe slacke the reines neuer so little, thy sinnes will cary thee (like a wild horse) thorow brambles and bushes, & will leaue no soundnes in thy flesh: worke this reformation in thy self betimes, euen to day, euen this first day of the new yeare: *If you will heare my voyce harden not your hearts.*

Art thou young, and doest begin to flourish like the young palme tree? O consider, that the onely way to retaine the blossomes of thy beautie, and to keepe thy flowre from withering, and thy life from fading away, is to seeke early vnto God, and to apply thy mind to vnderstanding, to preuent the morning watches, and to giue thy body to be moystened of the morning dewe! For beside the good houres that are well imployed in some good studie and holy exercise, earely rising

bringing health to thy body, and increaseth the number of thy dayes.

Seeke therefore, and seeke early, consecrate your selues Nazarites vnto the Lord, touch no vnclean thing, giue no prouocation to the flesh, *Strive with the Cocke in watchfulnesse, and rise with the chirping of the birdes: sacrifice your body a sweete smelling sacrifice vnto the Lord. This sacrifice is like a sacrifice of fine flowre: it is like the fat taken from the peace-offering: yea, it is better then any sacrifice, it is like the flowre of roses in the spring of the yeere, and as the lilies in the springs of water, and as the branches of frankincense in the time of Summer*: and as a vessell of massie golde beset with rich precious stones, as a fayre Oliue that is fruitefull, and as the tree that groweth vp to the cloudes.

Ecc. 12.

Ecc. 32. 47. 50.

Hauing spoken of the Search, it followeth that I speake of the manner howe it is to bee made. *In* prayer, by these wordes, *If thou pray vnto the Almightie.*

I shewed you before, the force of our aduersarie, receiue now a shield against his force, euen the shield of prayer. Hee is not to bee resisted by ringing of an hallowed bell, nor by sprinkling of holy water, nor by the relikes of Saints, nor by our owne workes and merites, for these are weapons of his owne making, but by an earnest seeking to God, which search and seeking must be made by prayer, against which, his poysoned venome taketh no effect.

It is his malice that accuseth, prayer pleadeth thy case before God, and repelleth all his accusations: for all the Prophets doe witnesse, that whatsoeuer wee aske in prayer, if wee be beleeue, we shall receiue it. It is his rage and furie that should terrifie vs; nay, that prayer that strengthened *Sampson* to rent a yong lyon, as one should haue rent a kid, hauing nothing in his hand, shall smite and shut vp the mouth of this Lion. As for his policie,

Mat. 2.

and

and walking vp and downe, seeking to deuour vs; it cannot preuaile, *For the Prayer of the faithfull shall saue them*, and the Lord shall raise them vp, and if they haue committed sinne, it shall be forgiuen them, and after this conflict ended, they shall triumph for euer with Iesus Christ our Sauiour. But in any case see you vnite to your prayer knowledge, that you be not seduced to offer your petitions to strange gods, as Saintes, stockes or stones. Then consent that we aske onely in the name of Christ Iesus, not for any desert of our owne: for whosoeuer beleeueth in Christ, shall haue remission of sinnes, he shall not perish, but haue life euerlasting, hee shall not come into iudgement, but shall passe from death to life. Lastly, a confidence, which is a certaine perswasion of Gods mercy towards vs: this is that prayer, of which the Lambe testifieth, *That whatsoeuer we aske by prayer, it shall bee giuen vs by God the Father.* A thing (dearely beloued) so precious, that nothing is more accepted in Heauen, nothing more gratefull to God: a seruice commaunded of God himselfe, taught by Christ our Sauiour, & frequented by the Angels: a thing of more force with God, then any oration of the eloquent.

Iames 5. 15.

Iohn 16.

Act. 15. 10.

Hast thou not heard how the Sunne stood still in the firmament, and was not suffered to run his course? *Iosua* and *Ezechias* prayed, & the Sunne stood still. Hast thou not heard of the stopping of the Lyons mouthes? *Daniel* prayed, and his prayer stopped the Lyons greedy & deuouring throates. Hast thou not heard of the diuiding of the red sea? The Israelites prayed, & the waters of *Iordan* were dryed vp: yea, the Israelites prayed, and the waters stood about them like to a wal. Hast thou not heard how the fiery furnace lost his heate? The three children prayed, and the fire lost his heate. Hast thou not heard how the heauens were opened and shut? *Elias* prayed, and the heauens were shut vp three yeares: *Elias* prayed, and the clouds powred downe rayne from heauen.

Iosh. 6. 2. *King.* 20. *Dan.* 6. *Exod.* 14. *Dan.* 3. 1. *King.* 8.

O sure fortresse, more forcible then any engine, and stronger then the gates of hell, and to conclude, the sum and substance of all in few words, the onely thing whereby mortall men haue the clouds and the starres, and the Angels, & all the powers of heauen at commandement. For as *Deborah* sung in her song: They fought from heauen, euen the starres in their courses fought against *Sisera*: for all creatures haue bene subiect to the prayers of the faithfull, to reuenge the Lords quarrell, to helpe the Lord, to helpe the Lord against the mightie. Prayer hath euer beene the cognisance, and the victorie, and the triumph of the faithfull: for as the soule giueth life to the body, so prayer giueth life to the soule.

O that I could engraue the loue of it in your hearts, as with a Diamond, and so instill your mindes, that my words might be prickes to your consciences, and thereby giue you occasion to pray often. It is a wonderfull matter to be able to perswade men: but if prayer be able to perswade the liuing God, O how great is the force thereof! it goeth through the clouds, & ceaseth not till it come neere, and will not depart till the most high haue respect thereunto. O that you would therefore pray often, and learne of Christ (the most absolute paterne of our life) to pray continually. He prayed in his baptisme, in the wilderneſſe, in preaching, in working of miracles, in his passion on the mount, in the garden, in his last supper, in commending his spirit to God at all times, and in all places, that he might leaue vnto vs an example of the same. It followeth, *And pray to the Almightie.* To those three former reasons which I brought, why we must seeke and pray to *GOD* alone, I added this as a fourth: because there is none so able to helpe vs as the Lord. He that trusteth in the Lord, shall bee as mount *Sion*. If God bee on our side, who can be against vs? It is God that iustifieth, who condemneth? The Lord destroyeth the counsel of the heathen, he maketh their deuices to be of no effect.

Luke.6.
Iohn 11.
Mat.26.
Iohn 18.
Luke 22.
Luke 23.
Mat.19.
Psal.40.
Rom.8.
2.Tim.4.

Christ

Christ is the Angell of great counsell, wisedome, and vnderstanding, and there is no deuice against the Lord. The world notwithstanding is come to that frame, that euery man hath got him a strange kinde of beleife. Some beleeue not the Lawe, but the Prophets: some be perswaded in the Supremacie, but not in the Sacrament: some in free-will, but not in merite: some in inuocation on Saints, but not in Purgatorie: some in pilgrimages and pardons, but not in Images: some like the doctrine well enough, but not the Preachers: the most beleeue little, yet many beleeue somewhat, few beleeue all: therefore to deale plainely, because plaine dealing is best, you must not beleeue by the halfes: I meane, you must not repose some trust in GOD, and some in Saints, but all in the Lord. *The Gods of the Gentiles: they haue mouthes and speake not, eyes and see not, eares and heare not*: then what can be looked for at their hands? But the Lord is strong and mightie, a mercifull God: and therefore through the Scriptures, hee is called a Rocke, a fortresse, a strong Tower, a Shield, a horne of saluation, a refuge, the Lord of hostes, with other such like appellatiõs, that we might be assured, that our helpe & deliuerance commeth from the Lord.

Psal. 83. *Esay.* 9. *Pro.* 2. *Psal.* 10. 5 *Psal.* 18.

Putteſt thou any trust in man, whose breath is in his nostrils? Cursed is he that maketh man his strength, and flesh his arme. Surely *Pharao*, and all Princes are a broken staffe, on which if a man leane, it will strike into his hãd & pierce it, & lay him groueling in the dust: *It is better therefore to trust in the Lord, than to put any confidence in Princes.* Thinkeſt thou, that Angels, or Saints or Images can help thee? O fooliſh and impious pietie, to attribute more vnto the Angels, than they dare arrogate vnto themselues. The Angell in the Reuelation forbiddeth *Iohn* to worship him. As for the image, wee reade, that to turne the glorye of the incorruptible God, into the similitude of a corruptible creature, is Idolatrie.

Iere 67. 1. *Kin.* 16. *Psal.* 18. *Reue.* 19. *Rom.* 1.

Well

Deut. 27. Well may I then affirme with *Moses, Cursed be the image, and the image maker.* The coucluſion therefore of this point, is this, that wee ſeeke the Lord and his ſtrength euermore, that we pray vnto God in humilitie and ſinceritie, and in full aſſurance of faith continually, who without end is to be ſought, becauſe without ende hee is to be beloued.

The third thing contained in our dutie is, what effect this ſeeking and praying ought to worke in vs, comprehended in theſe words: *If thou be pure and vpright*: if the cloudes be full, they wil powre forth raine vpō the earth: and vnpoſſible it is, that a man that ſeeketh after God, & prayeth vnto the Almightie, ſhould not bring foorth the fruites of a good life, for if the tree bee good, the fruites cannot bee bad: and if the head of the water bee pure, it will ſend foorth pure waters into the ceſternes. Wherefore as good motions are ſtirred vp by prayer, ſo muſt they bee foſtered by practiſe of life, according to that of the Apoſtle: *Quench not the Spirit, nor grieue the*
1. Theſ. 8. *holy one of God, by whome yee are ſealed to the day of redemption.*

Ephes. 4. He quencheth, dearly beloued, the ſpirit, which being once lightned with the ſparkles of faith, and felt Gods motions in his heart, doth neglect to increaſe the one to a flame, and the other to good workes in his life, but with the dogge turneth to his vomit, and with the Sowe that was waſhed, to her wallowing againe in the mire. Therefore (beloued) loue and ſeeke the Lord, pray to the Almightie, be pure and vpright in conuerſation, flie from ſinne as from a Serpent, for if thou come neere, it will bite thee. The teeth thereof are as the teeth of a Lyon, to ſlay the ſoules of men, & all iniquitie is as a two edged ſword, the wounds that it giues cannot bee healed. I dare not ſtand as I would vpon theſe points, fearing tedioufneſſe: wherefore let this ſuffice for the former generall part, concerning the dutie we owe vnto God.

Now

Now Gods promises for the performance heereof, yeeld vnto vs most plentifull matter of doctrine and consolation. First, of his iustice, that as hee will suffer no sinne vnpunished: so he will leaue no good work vnrewarded, but giueth to euery seuerall action, his seuerall hire, and iust recompence of reward. Shall the houre come, in which all that are in their graues, shall heare a voyce, and come forth, they that haue done well, to the resurrection of life, they that haue done euil, to the resurrection of condemnation? Shall the Lord search Ierusalem with Lanthornes? Shall all foule corners bee sweept, and all pleites and wrinkles bee vnfolded? Shall the Sea, graue, death, and hell, giue vp all that is in them? And shal all the dead (both great and small) stand before God, when the books are opened? And shall euery man haue praise of God according vnto his deseruing? Shall wee then discerne betweene the vessels of honour & of wrath, between sheepe and Goates, the iust and vniust? Finally, shall there be an infallible, generall, and incorrupt iudgement, wherein the booke of all our offences, shall bee laid wide open? Now God be mercifull vnto vs; be fauourable, O Lord, be fauourable. But to proceede, it is thy nature, O Lord, to gather vp the wheate, and burne the tares, to cut downe all fruitlesse trees, and cast them into the fire: yea, into a fierie furnace, that neuer shall bee quenched, into an vtter darknesse, wher is weeping, wailing & gnashing of teeth; then be fauourable, O Lord, be fauourable. 1. *Thes.* 5. *Ephe.* 4.

Doth not the Lord spare Dauid, a king and a Prophet, for murther? Doth hee not spare the Sichemites for adulterie? Not Absalom for treason? Nor Saul for tyrannie? Not Eli for negligence? nor Achab, Ieroboam, nor Iezabel for cruelty? Nor Herod, Nabuchadnezzar, and Lucifer for pride? nor Pharaoh for incredulity? Then be fauourable, O Lord, be fauourable to vs, in whom almost euerie one of these sinnes doe dwell and remaine. Did the Lord for corruption ouerflow the world with water? Did he

hee burne Sodome for her villanie? Did hee caſt *Adam* and *Eue* out of Paradiſe, for eating of the forbidden fruite? Did hee ſtone a poore wretch to death, for gathering chips on the Sabboth day? Then be fauourable O Lord, bee fauourable vnto vs. But dooth not the Lord ſpare the Cedar tree for his height? Nor the Oke for his ſtrength? Nor the Poplar for his ſmoothneſſe? Nor the Lawrel for his greenneſſe? No verily, from the Cedar that is in *Lybanon*, euen to the Hyſop that groweth out of the wall, yea, euery one that bringeth not forth good fruite, is hewne downe and caſt into the fire: it is a righteous thing with God, to render vengeance to thoſe that diſobey him, and to deſtroy ſuch as haue forſaken the law by euerlaſting perdition.

Behold, the Lord ſhall come in the great and latter day of iudgement, when none ſhall eſcape his iudgement ſeate, with clouds ſhall hee come, and euery eye ſhall ſee him, euen they which pierced him thorow, ſhal alſo waile before him, being ſummoned all to appeare moſt feareſully before his imperiall throne of maieſtie: then be fauourable O Lord, be fauorable. Alas, with what eies ſhal we miſerable ſinners behold him, ſo glorioufly ſitting in his royall kingdome, with all his mightie and holy Angels, & whole number of Saints, ſounding with the voice of the Archangell, and trumpet of God, cauſing the heauens to paſſe away with a noyſe, and the elements to melt like waxe, and the earth to burne with the workes thereof? Yea, with what eyes ſhall we behold him, when wee ſee the Sunne darkned, the Moone eclipſed, and the ſtars fall downe from heauen? But alas, when he taketh the furbiſhed blade into his hand, when hee is readie to throw the fierie thunderbolts of his wrath, when he ſummoneth before him the worme that neuer dieth, the fire that neuer ſhall be quenched, to reuenge vpon the wicked, into what a plight are they then driuen? Then leaue they off, Be fauourable O Lord, be fauourable; and ſay to the hils,

O ye mountaines, come and couer vs, O ye waters, come, and ouerwhelme vs: woe, woe, woe, how great is this darkneſſe? The godly on the other ſide are bathed in ſuch ſtreames of bliſſe, and aduanced to ſuch happineſſe, as neither tongue can vtter, nor heart conceiue.

The ſecond thing we haue to note in his promiſes, is his mercy, which exceedeth al his works. For God, thogh he haue giuen a curſe of the law againſt ſinners, yet ſeeing Chriſt for the penitent hath borne the curſe, wherby his iuſtice is not impared, he is cõtent to accept our weaknes as our ſtrength, to recõpence our imperfection with reward of greateſt perfection, and that which we can performe but in ſmall part, he is content to accept as whole, no for any deſert of ours, but in ſatisfaction of his ſonne, who payd with the ſeale of his owne blood, the ranſome for our ſinnes, hee hath cancelled the hand-writing that was againſt vs. Wherefore wee are to pray vnto God, that whenſoeuer our ſinnes ſhall come in queſtion before him, that he would looke vpon Chriſt Ieſus the true looking-glaſſe, in whom he ſhall finde vs moſt pure and innocent, and to ſhine moſt clearely in the righteouſneſſe which hee had giuen vs by faith: ſo that we appeare not in our owne righteouſneſſe, but in the righteouſneſſe of the Lambe, who hauing taken away the ſinnes of the world, and hauing made vs as white as ſnowe, though wee were as red as crimſon, ſaith, he will be mercifull to our iniquities, and will remember our ſinnes no more. Of him do all the Prophets beare witneſſe, that through his name all that beleeue ſhall receiue remiſsion of their ſinnes. Againe, Drink ye all of this, for this is my blood which is ſhed for the remiſsion of ſins. Chriſt gaue himſelfe for our ſinnes, that hee might deliuer vs from the curſe of the Law, euen according to the will of the Father. Chriſt bare our ſinnes in his owne body on the tree, that we being deliuered frõ ſin, might liue in righteouſnes, by whoſe ſtripes we are healed, for we were as ſheep

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going aſtray, but are now returned to the ſhepheard and byſhop of our ſoules. It is no more but beleeue, & be ſaued: beleeue, and receiue remiſſion: beleeue, and lay off thine owne righteouſneſſe, and inueſt thy ſelfe with the righteouſneſſe of the vnſpotted Lambe.

Dauid was young, and after was old, yet in all his daies he neuer ſaw the righteous forſakē. Sometimes he ſcourgeth his children, but like a louing Father hee layeth no more vpon them then they are able to beare, for hee afflicteth them for his owne iuſtice, becauſe they are ſinners: for his wiſedome, to exerciſe their faith: for his mercie, to cauſe them to repent: but this is the end of all, hee helpeth them in their diſtreſſes, bee reuengeth himſelfe vpon his enemies, and giueth to his people reſt and quietneſſe. O that we would therefore praiſe the Lord, and forget not al other his ſingular benefits: O that we would confeſſe, that his mery endureth for euer.

The third thing to note in his promiſes, is his bountifull kindneſſe, in requiting ſo ſmall a thing, with ſo great and liberall bleſſings: and bindeth himſelfe by obligation (as it were) that as ſure as we performe the one, ſo hee will not faile to accompliſh the other.

The fourth, is his patience & long ſuffering, which is not ſlackneſſe, as ſome men account ſlackneſſe: but is patience, becauſe willingly hee would haue no man periſh, but gladly would haue all men to come to repentance. He is content to ſtay our leaſure, till we ſeeke and pray vnto him: and neuer ſmiteth, till there bee no hope of redreſſe.

The fift, is his loue, in that he is coutent to ſtirre vs vp to holy exerciſes, & puritie of life, and to allure vs with faire promiſes of aide, and proſperous increaſe of all his bleſſings in this world. The particular examination of theſe bleſſings would require a larger diſcourſe, then (fearing tediouſneſſe) I dare preſume to trouble you withal: wherefore a word of each, and ſo *I* end.

Touching

Touching the firſt, where it is ſaid, *God will awake vp vnto thee*, it is a greater benefit then the words import: for it ſignifieth, not onely that he will heare thee, but that he will alſo doe what thou deſireſt, and ſatisfie thy requeſt. As long as the ſinner ſleepeth, the Lord is ſaid to be aſleepe: but as ſoone as the ſinner awaketh from ſinne, God will ariſe (ſaith *Dauid*) and his enemies ſhall be ſcattered, and they that hate him, ſhall flye before him: as the ſmoake vaniſhed before the wind, and as the waxe melteth before the fire, euen ſo ſhall the wicked periſh at the preſence of God. Wherefore as *Paul* exhorted the Epheſians, ſo I exhort you, *Awake thou that ſleepeſt, ſtand vp from the dead, and Chriſt ſhall giue thee light*: awake vnto God, and God wil awake vnto thee, and Chriſt, euen the ſonne of God, the bright morning ſtarre, ſhal giue thee the light of life.

Pſal. 78.

Epheſ. 5.

In the ſecond, hee promiſeth aboundance of worldly bleſsings in recompence of prayer, for it is ſaid, *He will make the habitation of thy righteouſneſſe proſperous*, that is, the Lord will make peace within thy walls, and proſperitie within thy places: he will commaund his bleſsings to be with thee in thy ſtorehouſe, and in all thou ſetteſt thy hand vnto: he will open vnto thee his good treaſures, euen the heauens to giue raine on thy land in due ſeaſon. Thou ſhalt lay vp gold, as the duſt, & the gold of Ophir as the ſtint of the ryuer: thou ſhalt waſh thy pathes with butter, and thy rockes ſhal powre out riuers of oyle: thou ſhalt call ſaluation thy wall, & praiſe ſhal be in thy gates. Loe, thus ſhal the man be bleſſed that feareth God.

Reue. 22. 2
Pſal. 1. 12.
Prou. 28.

Iob. 22.
Pſal. 128

Laſtly, *for being pure and vpright*, he will make thy latter end greatly increaſe, and that thou maieſt the leſſe miſtruſt his promiſe, he wil doe it, though thy beginning be but ſmall.

Here (brethren) yee ſee what a ſea of matter is offered me, whereunto if I would commit my ſelfe, I might diſcourſe vnto you, what ſtrage euents (by Gods prouidēce) haue

haue hapned in the world, what great Kings and potentates haue bene plucked downe from their thrones, and what contemptible persons in the eye of the world, haue bin aduanced to their roomes. How *Mardochens* a stranger was exalted into *Hamans* place: how *Ioseph* and *Daniel*, the one a bond-man in *Egypt*, the other a captiue in *Babylon*, were made Princes in those kingdomes. But because I will not ouermuch transgresse the bondes of modesty, or hold you longer than in this place I haue bene accustomed, only remember what the Prophet saith: *He raiseth the needy out of the dust and lifteth the poore out of the mire, that he might set him with the princes, euen with the princes of the world.*

Heſt. 8.
Gene. 30.
Dan. 6.
Pſal. 113.
Pſal. 78.

Remember the example of *Dauid*, whom the Lord chose and tooke from the Ewes great with yong, that hee might feed his people in *Iacob*, & his inheritance in *Israel*. Remeber the example of *Iob*, how the Lord turned the captiuitie of *Iob*, as the riuers of the south, how he blessed the last dayes of *Iob* more than the first, how he gaue him sheep and camels and oxen and she asses, in more abundance than he had before, how he increased him with sons and daughters, euen to the fourth generation, so that hee died being old and full of dayes. Remember euen our owne estate, for whom the Lord hath done great things already; as created vs, and redeemed vs, & sanctified vs; and not long since deliuered vs from the gaping iawes of those that sought to sucke our blood. Vpon some he hath bestowed humilitie, whereby their mindes are adorned with vertue: honor vpō others, whereby their persons are inuested with maiesty: vpō others comelines, whereby the other two are graced: vpon others orchards, which they planted not, or at least vnto which they gaue no increase: vpon others, increase of vertuous children, whereby their posterity is preserued: vpon others, the free passage of his word, which a long time had bin obscured by ignorance, the mother of deuotiō, as the shauelings call it, but vnder

Iob. 42.
Pſal. 126.
Pſal. 41.

a Rep-

a ſtepdame of deſtructiõ, as we perceiue it: & though he beſtowe but ſome one or two of his bleſsings vpon vs, yet how much are we bound for theſe bleſsings, to ſing praiſe, and honour, and glory, vnto him that ſitteth vpon the throne, and vnto the Lambe for euer! But vpõ whom he hath beſtowed all theſe bleſsings, O how ſtrictly by good cauſe are they bound to magnifie the Lord, and to reioyce in God their Sauiour! Examine then your own conſciences I beſeech you, whether God hath beſtowed all theſe bleſsings vpõ you, or nõ: and if he haue, O what great cauſe haue you to come before his face with praiſe, to ſing loud vnto him with Pſalmes, to worſhip & to fall downe before him, to giue vnto the Lord the glory of his name, to bring an offering of thankſgiuing, and to enter into his courts with praiſe! And yet who knoweth whether the Lord hath greater bleſsings for you in ſtore? ye may be ſure hee will pull downe the mightie from their ſeates, and exalte the humble and meek. Surely the Lord doth vſe vertue as a meane to bring vs to honour, and whoſoeuer you ſhall ſee indued with the vertues of this Text, I meane, with ſeeking vnto God, with prayer and puritie of life, ye may be ſure there is a bleſsing reſerued for him of the Lord, yea, ſuch a bleſsing, as though his beginning be but ſmall, yet his latter ende ſhall greatly encreaſe. Pſal. 99. Pſal. 96.

God encreaſe the loue of theſe things in our hearts, and make vs worthy of Chriſts bleſsings, which he hath plentifully in ſtore for vs: that after he hath heaped temporall bleſsings vpon vs, hee would giue vs the bleſsing of all bleſsings, euen the life of the world to come.

FINIS.

Maries Choyce.

Luke 10.38.39.&c.

38 *Now it came to passe as they went, that hee entered into a certaine towne, and a certaine woman named* Martha, *received him into her house.*

39 *And shee had a sister called* Marie, *which also sate at Iesus feete, and heard his preaching.*

40 *But* Martha *was cumbred about much serving, and came to him and said, Maister, doest thou not care, that my sister hath left mee to serve alone? Bid her therefore that she helpe me.*

41 *And Iesus answered, and said vnto her,* Martha, Martha, *thou carest and art troubled about many things.*

42 *But one thing is needfull,* Marie *hath chosen the good part, which shall not be taken away from her.*

AS Christ had shewed himselfe louing vnto *Lazarus* and his sisters, in raysing him from the death of the body, and then from the death of the soule: so doe they here shew their thankfull minds to Christ againe, the one by receiuing him into her house, and the other by entertaining him into her heart. As hee was God, he was receiued of *Mary*: as he was man, he was receiued of *Martha*. They both desired to entertaine our Sauiour, as *Iacob* and *Esau* desired to please their aged Father

John 11.

Gen. 27.

Father: but *Mary* made choyce of the better part, and was preferred before her sister, as *Iacob* sped soonest of most daintie venison, and preuented his brother of the blessing. And although the care of *Martha* in entertaining of Christ be not to bee misliked, yet *Maries* diligence in hearing his doctrine, is of purpose preferred, to teach vs, that it is much better with *Marie* to study in the word, and first to seeke the kingdome of God, than with *Martha* to labour in the world, and to neglect that heauenly kingdome. And yet notwithstanding, such is the corruption of this rustie age, that our greatest care is to prouide for this present life, as the Rich man, *Luke* 12. inlarged his Barnes wherein to put his store for many yeares: but we neuer or very late remember to prouide for the life to come, like that other Rich man, *Luke* 16. that neuer thought of heauen, till hee was tormented in the flames of hell.

Mat.6. 35.

In the 11. of *Iohn*, Christ is said to loue the whole Familie, and here he is said to come vnto them. For whom hee loueth hee cannot chuse but visite, like the friendes of *Iob* that came to comfort him in his great aduersitie: yea, and the greater loue hee beareth vnto any, the oftner he will resort vnto them, yea, hee will come and dwell with them, *Iohn* 14.23. Like *Iacob* that came downe into *Egypt* to his beloued sonne *Ioseph*, and dwelt in *Goshen*. But Christ is yet more kinde then *Iacob* was, for hee came not till hee was sent for with horses and Chariots: but Christ came of his own accord to this beloued familie.

Iob.2.

Gen.47.

Gen.45.

Thus doth he alwayes preuent vs with his blessings: before he was desired, he came into the world, hee called his Apostles before they came to him, and before hee was requested, he came vnto this noble house. O happie house that entertained such a ghest! but thrice happie inhabitants to whom such a ghest would vouchsafe to come! When hee came to the swinish *Gadarens*, they

they desired him to depart out of their coastes, preferring their swine above them. Saviour: but this godly family receiued him into their house, preferring their God before their golde, and the health of their soules before their worldly wealth. They receiued him into their house, who had not a house wherein to put his head. Wherein their hospitalitie is commended, and shall certainly be rewarded at the dreadfull day: for with this and such like workes of mercy, the Lord shall answere the sentence of iudgement, which is to be denounced against the wicked, that neuer exercised those workes of mercy. Luke. 8. Mat. 8, 19

Let vs learne by their example to be bountifull, and giuen to hospitality, which is so often commended vnto vs in the Scripture, and shall be so richly rewarded at the last day. Those godly Fathers, *Abraham* and *Lot*, entertained Angels in the habite of strangers: so wee may daily entertaine Christ Iesus in the habite of a poore man, of a blind man, of a lame man; and whatsoeuer is done vnto any of these that are his members, he accounteth and accepteth as done vnto himselfe. Gen. 18. Gen. 19.

Now as the vertue of hospitalitie is commendable in all sorts of men: so is it more especially commended to the Ministers, who are expressly commaunded by the Apostle among other things, to bee giuen to hospitalitie. Vnto the Leuites in the time of the lawe, the Lord appointed cities of refuge, to signifie that the Ministers house should bee the poore mans harbour, and his store their treasurie: but the true Ministers of our daies haue no cities of refuge for others, for they haue none for themselues; they haue not wherewith to relieue the wants of others, for they haue not to relieue their owne. 1. Tim. 3. 2. Num. 35.

When *Martha* had thus entertained Christ as hee was man, into her house, *Marie* began to entertaine him as hee was GOD, into her heart, shee sat at his feete to heare his preaching, for no sooner was Christ come into the house, but that he tooke occasion to teach & instruct

the family, and in stead of bodily foode, which they bestowed vpon him, to giue vnto them the foode of the soule. Thus doth hee alwaies shew himselfe a thankfull ghest, into what house soeuer he entreth, he leaueth better things behind him then he findeth, he ioues not to be in *Zachees* debt for his dinner, for in stead thereof he bringeth saluation to his house: neither doth he leaue his supper vnpaied for here, for in stead therof he bestoweth vpon them an heauenly Sermon. This should be the exercise of faithful Ministers, when they are inuited to great feasts, that as they are called the salt of the earth, which serueth to season the meates, to make them sauorie and preserue them from putrifaction, so they should season the table talke with some godly conference, to minister grace vnto the hearers, *Ephe.* 4. 29.

Luke. 15.

Mat. 5. 13

These sisters were godly women, and both earnest fauourers of Iesus Christ, & yet in the maner of their deuotion there is such difference, that the worldly affection of the one, may in some sort be misliked, in respect of the godly exercise & practise of the other: *Martha* is sore incumbred with much seruing, where a litle seruice had bin sufficient, but *Mary* is attentiue to heare the word of God which neuer can be heard sufficiently.

Marie sitteth to heare the word, as Christ vsed to sit when he preached the word, to shew that the word is to be preached and heard with a quiet mind. In a still night euery voyce is heard, and when the body is quiet, the mind most commonly is quiet also. But *Martha* is troubled with other affaires, & therfore vnfit to heare ꝑ word: as the groũd that is surcharged ꝑ stones, or ouergrowne with weedes and thornes, is vnfit to receiue the seede, or yeeld any fruit to him that tilleth it. As often therefore as we come to heare the word of God, wee must not come with distracted minds, we must not troble our selues with the cares of this life, which (as our Sauiour said) are thornes to choake the word, and to make it vnfruitfull.

Mat. 5.
Luk. 4.
John. 8.

Mat. 5. 13

Luk 8. 14.

For

For *Moses* was vnfit to walke with God, till he had put off his shooes, and the blind man vnfit to come to Christ, till he had throwne away his cloake: so we must thinke our selues vnfit to heare the word, and vnapt for euery heauenly exercise, till we haue put off our shooes, that is, our worldly cogitations and affections, and till we haue cast away our cloake, that is, all lets and impediments which might hinder vs from profiting in our profession. *Exod.* 3. *Mar.* 10

When our mindes are quiet, wee are fit to deale with heauenly matters: therefore the Doctors conferred sitting in the *Temple*: and *God* delighteth to deale with vs when we are most priuate: he appeared to *Abraham* sitting in the doore of his Tent. The holy Ghost came downe vpon the Apostles, and filled all the house where they were sitting. The Eunuch sitting in his chariot, was called and conuerted by *Philips* preaching. *Gen.* 18. *Acts.* 2. *Acts.* 8.

Marie sat at Iesus feete, yet sat shee not sleeping, as many sit at the preachers feete, but shee sat at Christ his feete, and heard his word: As *Paul* was brought vp at the feet of *Gamaliel*, and was perfectly instructed in the lawe of the fathers. *Act.* 22.

Her humilitie is commended, in that she sate at Iesus feet, to shew that the word is to be heard with all humilitie: her diligence and earnestnes appeareth, in that shee would not depart to helpe her sister, to signifie that the hearing of the word must be preferred before all worldly businesse.

Her diligence and humilitie serueth to condemne our negligence and contempt of Christ and his word: we doe not sit at Christ his feet, nay, we rather set Christ at our feete, when wee are so negligent in hearing of his word.

Wee are as slowe to come to the Church, as the Rauen was to come to the Arke, and as loth to spend any time in the seruice of God, as *Pharao* was loth to let the *Israelites* goe to serue the Lord. If a commoditie were *Gene.* 8. *Exod.* 8. 32.

to

to be seene, whereoof some profit might arise, how carefull would we be to procure it? what paines would we
2. Sa. 15. take to get it? *Absolon* was not more desirous of a kingdome, then the rich men of our time are desirous of golden gaine. But if it be a matter of cost or trouble, if they cannot heare the word preached without some hinderance to their worldly businesse and some extraordinary
Luke 8. charge to their purse, then like the Gadarenes, they are
Mat. 13. 40 content to take their leaue of Christ & his word, and had rather lose that heauenly pearle, than they would part from their worldly pelfe.

Thus in Christ we haue the patterne of a good pastour, and in *Marie*, the patterne of a good hearer. Let Ministers learne by his example, to take all occasiõs to preach
2. Tim. 4. 2 the word, to be instant in season and out of season: and let Christians learne by her example, first to seeke the king-
Math. 6. dome of God and his righteousnes, and then to prouide for the things of this life.

While *Marie* was carefull for the foode of the soule, *Martha* was curious to prouide foode for the body, her greatest care was to entertaine Christ, and to make him good cheere, to testifie her thankful mind vnto him that had done so great things for them, he had raised her brother *Lazarus* from death to life, therefore he was worthy to be well entertained.

1. Ki. 17. If *Elias* deserued to be well deale withall at the hand of his hostesse, whose sonne hee had restored to life: or
2. King. 4. *Elisa* deserued such entertainement for her sonnes reuiuing, then surely our Sauiour Christ is worthy to be welcome hither, where hee had raysed *Lazarus* out of his graue, wherein he had lyen by the space of foure dayes before.

John. 11. It was well done therefore of *Martha* to shewe her thankfull mind vnto Christ, but it was not well done at that time to shew her selfe thankfull in that maner: it was then time to heare the word, for at that time Christ preached

ched the word, it was no time for her to spend that time in other affaires, and to neglect the greatest affaire, the meanes of her owne saluation.

It was not vnlawfull for *Martha* to labour, no more than it was vnlawfull for *Peter* to sleepe: but whē Christ was preaching, it was no time for her to be so busie in seruing, no more then it was time for *Peter* to sleepe, when Christ willed him so earnestly to watch and pray. When Christ preached out of *Simons* shippe to the people that stood vpon the shore, it was no time for *Peter* to play the fisherman. But when Christ had left speaking, and commaunded him to launch into the deepe, then it was time for *Peter* to let downe the net.

Mat. 25.

Luke. 5.

There is a time wherein wee ought to labour in our vocation, & a time wherein we ought to heare the word, and as we may not vtterly neglect our lawfull callings to follow sermōs, so must we not bestow ꝑ Sabboth, which is consecrated to the seruice of God, in following the workes of our vocation. All things haue their appointed time (saith the wise man) *Ec.* 3. and euery thing is seemely in his conuenient season, but when things are done preposterously and out of order, there followeth confusion.

Although *Martha* did not heare Christ, yet did shee labour for Christ: many in our daies wil neither labour for Christ, nor heare of Christ: but as the Israelites were weary of their iournie in the wildernes, and loathed that heauenly *Manna*, so these men are weary of euery godly exercise, and are soone cloyed with the word of God.

Nu. 21.

The fiue foolish Virgins wasted their oyle to no purpose, & while they went to buy, were excluded the marriage: & these foolish men spend this time of grace vainly and wantonly, as though after this life there were no time of iustice and vengeance to be feared. The day serueth for their pride or profite, the night is spent in sport and pleasure, and no time is left to heare the Word. When wee are praying, they are playing: When

Mat. 25.

we

wee are preaching, they are eating and drinking, like the old world, that eate and dranke, that married wiues, and gaue in marriage, while *Noah* was preparing the Arke for the saving of his household. And as *Baals* Priestes wounded themselues to serue their idole, so these men take dangerous courses, & strangely trouble themselues to serue the diuell.

Gene.6.
Heb.11.
1.King.18

Now *Martha* findeth her selfe agrieued, and begins to enuie her sisters exercise, as *Iosephs* brethren enuied him for his dreames: and the sonnes of *Ishai*, that disdained their brother *Dauid*, for his forwardnes in the combate with *Goliath*.

Gen.37.
1.Sa.17.

These two sisters, that in other things agreed so well together, in this do differ so much, that Christ must haue the hearing of the matter, and decide the controuersie: *Martha* playeth the plaintife, and accuseth her sister. *Marie* the defendant answereth by her aduocate, and Christ himselfe that tooke vpon him the office of an aduocate, is become the Iudge, and giueth sentence on *Maries* side: *Martha* complaineth of her sisters slothfulnesse, and seemeth after a sort to blame our Sauiour for winking at it, requiring him to see the matter redressed speedily. But Christ reproueth *Marthaes* curiositie, and then excuseth, yea, and commendeth *Maries* care.

In *Martha* it appeareth how willing wee are to please our selues in our own conceits, & how ready to conceiue amisse of others doings, yea, sometimes to preferre our owne defects before the perfections of other men. If *Dauid* chasten his soule with fasting, it shall be torned to his reproch. If he put on sackcloth, to testifie his contrition, they iest at him, & the drunkards make songs of him. If *Iohn Baptist* be dessperate in his apparrel & diet, they will say, he hath a diuel. If *Paul* answere discreetly for himselfe, he shal be charged to bee mad with ouermuch learning; yea, if our Sauiour Christ himselfe frequent the com-

Psal.69.
Luke 7.33
Act 26.
Luke 7. 34

pany

pany of sinners, to reclaime thē from sinne, they wil not stick to call him a friend & companion of Publicans & sinners. Amongst vs, if there be any that bee more forward in religion then the rest, & more diligent to heare the word, as *Mary* was, there shall not want some or other to censure them at their pleasure, yea, to find fault, and to condemne them for so doing: yet are not the godly to be discouraged herewith, or to desist from their godly exercises: for as the Lord answered for *Mary*, when she held her peace, so the Lord will defend their cause, and take their part against their aduersaries. The Lord cannot abide to heare his seruants ill spoken of, but is alwayes ready to maintaine their right, and to answere for them. He will not suffer *Laban* to speake an ill word to his seruant *Iacob*. And if *Aaron* & *Miriam* murmure against *Moses*, the Lord wil punish it with leprosie. What a comfortable thing is this to the godly, that the king of kings wil take their parts, & will not suffer them to sustaine any wrong? He is a most sure & trusty friend, that will not abide his friendes to be back-bited or ill spoken of, but eyther he will answere in their defence, or he will finde some meanes to stop their mouthes, and restraine the slaunderous tongues of their enemies, as sometime he stopt *Balaams* passage, when he went to curse Gods people, and caused the dumbe beast to speake, and reproue the madnesse of the profite, rather then hee would haue his people to be cursed.

Gen. 3. 24. *Nu.* 12.

Nu. 22. 2. *Pet.* 1 5

The repetition of *Marthaes* name, argueth the vehemencie and earnestnes of this admonition. The Lord is faine to be very earnest and importunate with vs, before he can reclaime vs. So when God spake vnto *Abraham*, he called him twise by name: Christ called *Peter* thrice by name, *Iohn* 21. to cause him make his three-folde confession, to make amends for his three-fold deniall. And when the Lord spake vnto *Samuel*, hee called him 4. seuerall times by name, before he answered: for such is the great

Gen. 22.

1. *Sam.* 3.

great mercie of God, that hee is content to admonish vs often of our dutie, and such is the dulnesse and peruersnes of our crooked nature, that we cannot bee gained by the first admonition: but the Lord must call vs often & earnestly, before we will hearken vnto him.

There are two things in this speech of Christ to be obserued. The first is, his modest reprehension of *Marthaes* immoderate care: the other is, his friendly defence of *Maries choyce*. Though *Martha* was very carefull to entertaine Christ in the best maner, yet if hee perceiue any thing in her worthy reprehension, hee will not sticke to tell her of it: hee will not sooth her in her saying, nor smooth her in her owne conceit, for all the trouble and cost that she bestowes vpon him. *If* we be often inuited to some mans table, and kindly entertained, it would bee vnkindly taken, if we should find fault with any disorder: but for as much as all Christ his actions are the instructions of Christians, therefore euery Christian, but especially Preachers, whom it more specially concerneth, must learne by this example how to behaue themselues when they are inuited to great feastes, namely, speake their conscience freely when they see a fault. The best requitall that wee can make for our good cheare, is to giue good counsell and wholesome admonitions to them that inuite vs. When Christ dined with the Pharisie, *Luke* 11. and was misliked for not washing before dinner, hee tooke occasion to reproue their hypocrisie, their outward shew of holines, which was the sin of the Pharises: and at another time hee noteth them for pressing to the chiefe places at banquets, and sheweth what modestly is to be obserued in sitting downe to meate, & what ghests should be bidden to our table. So should Preachers behaue themselues towards those that inuite them to great feasts, whē they see perhaps some fault or disorder, either in the master of the house, or in some other of the ghests, to say vnto them thus, or otherwise as the ease requireth:

Luke 14.

I wil warne you of one thing that will doe you good, that you would leaue your vsurie and extortion, your couetousnes and oppression, that you would leaue your swearing and blaspheming the name of God, that you would forbeare to prophane the Lords Sabboth, that you would leaue your pride & excesse in your diet and apparel, that you would forbeare to speake ill of any behinde their backes, or to beare any malice or hatred to any of your neighbours.

These are the faults which are easie to be espied almost in euery place, and these are the faults which the faithfull minister of Christ Iesus should not leaue vnreproued wheresoeuer he commeth. But as *Elias* told *Ahab* of his idolatry, though hee were his king, and *Iohn Baptist* told *Herode* of his adulterie, though he did many things for him, and heard him gladly: so should the preachers reproue the people for their notorious offences, notwithstanding some fauours & curtesies receiued from them. If Christ had cause to find fault with *Martha* for her too much diligence in his entertainment, it seemeth he was not curious in his diet, but would haue bin content with simple cates, hee was no delicate or dainty ghest, he did not affect or delight in sumptuous banquets, or costly fare, he rather requireth a religious hart, a constant faith, a willing mind to heare the word, with an earnest care to liue thereafter. These are the things wherein the Lord delighteth: these are the iuncates which he desireth, and which he preferreth before all earthly cheare.

1. *King.* 18 *Mat.* 14 *Marke* 6. 20.

Thus is *Martha* reprehended for her curiositie: now let vs see how *Marie* is excused and commended for her godly care. One thing is necessary (saith Christ:) & what is that one thing? Euen to hear the word preached, which is the power of God to saluation, to euery one that beleeueth. A man may better want all things, then that one needfull thing, and yet wee desire all other things, and neglect that one thing, which is so needfull.

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This one thing hath *Marie* chosen, and therefore hath chosen the better part. *Marthaes* part is good, because it prouideth for this present life: but *Maries* part is better, because it leadeth to eternall life. It is good to be occupied about our calling, to get our liuing: but it is better to be occupied in hearing the word, which is able to saue our soules. As the head and the foote are both needfull in the body, so *Marie* and *Martha* are both needfull in a Common-wealth: man hath two vocations, the one earthly, by his labour; the other heauenly, by his prayer. There is the actiue life, which consisteth in practising the affaires of this life, wherein man sheweth himselfe to be like himselfe, and there is the contemplatiue life, which consisteth in the meditation of diuine and heauenly things, wherein man sheweth himselfe to bee like the Angels: for they which labour in their temporall vocations, doe liue like men, but they which labour in spirituall matters, liue like Angels. When they heare the word, God speaketh vnto them: when they pray, they speake vnto God: so that there is a continuall conference betweene God & them, because they are continually exercised in hearing and praying.

Gene. 25. 28. Christ loued *Martha* for her hospitality, as *Isaac* loued *Esau* for his venison. So did he loue *Marie* for her diligence in hearing his word, as *Rebecca* loued *Iacob*, for harkening to her voyce. A Nurce which hath her brest full of milke, doth loue the child that sucks it frō her: and Christ which hath his brest full of heauenly milke, is glad when he hath children to sucke the same. Let vs therefore (as the Apostle willeth vs, 1. *Pet.* 2. 12.) laying aside all maliciousnes, and all guile, and dissimulation, and enuy, and all euill speaking, as newe borne babes, desire the sincere milke of the word, that we may grow thereby to be perfect men in Christ Iesus: let vs breathe after the fountaine of the liuing water, which springeth vp vnto eternall life: and as the fainty Hart desireth the water brooke

Ps. 42. 1.

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to quench his thirſt: and for as much as many things are ſo troubleſome, and one thing is ſo needfull, let vs ſeeke that one needfull thing, the end of al things, euē to feare God and keepe his commandements, which wee learne by hearing the word of God, whereby faith (without the which it is impoſsible to pleaſe God) is begotten & nouriſhed in the hearts of men. *Ec.12.13 Heb.11.6. Rom.10.17.*

This is that good part which *Marie* hath choſen, by ſo much better thē her ſiſters choyce, beauſe it concerneth a better life, and hath the fruition of this preſent life. *Marie* hath a double portion: ſhe heard the word, and ate of the meate which her ſiſter dreſſed, for godlines hath the promiſe of this life, and of the life to come. As for al other things, whether they be honors, promotions, pleaſures, and what not? they ſerue only for the maintenāce of this preſent life. which is ſo ſhort & ſubiect to mutablity: but the word of GOD is the food of the ſoule, the bread of life, that immortall ſeed which bringeth forth fruite vnto eternally life. Let the word of God therefore bee precious vnto vs, becauſe it was ſo permanet: for heauen and earth muſt paſſe, but the word of God endureth for euer. If we make choyſe of any thing beſide, it muſt bee taken from vs, or wee ſhall bee taken from it: but if wee make choyce of this one thing, it ſhall neuer be takē from vs, neither in this world nor in the world to come. The Lord graunt that wee bee not onely hearers, but doers of the word, that it may be truly ſaid of vs, as Chriſt ſaide of his Diſciples, that heard his preaching, Behold my brother, my ſiſter, and mother: or as hee anſwered the woman that commended his carnall kindred, *Bleſſed are they that heare the word of God and keepe the ſame.* *1.Tim.4.8. 1 Pet.1.13. Luk.21.33. 1.Pet.1.25. Ia.1.22. Ma.12.50. Luk.11.*

FINIS.

THE FIRST SERMON OF *Noahs* drunkenneſſe.

Gen. 9.20.21.

Noah *alſo began to be a husbandman, and planted a vineyard: And hee dranke of the wine and was drunken, and was vncouered in the middeſt of his tent.*

FIrſt, we are to ſpeake of *Noah*, then of *Cham* his wicked ſonne, and after of *Shem* and *Iapheth* his good ſonnes: In *Noah*, firſt of that which he did well, and then of his ſinne. *In Cham*, firſt of his ſinne, & then of his curſe. In his brethrē, firſt of their reuerēce, and then of their bleſſing.

Now we will ſpeake of the father, and after of his children. *Then* (ſaith *Moſes*) *Noah began to bee an husbandman.*

This is the firſt name which is giuen to *Noah* after the flood, he is called a husbandman; & the firſt work which is mentioned, was the planting of a vineyard: one would thinke when all men were drowned with the flood, and none left aliue to poſſeſſe the earth but *Noah* & his ſons, that he ſhould haue found himſelf ſomething elſe to do,

them to plant vineyards: and that the holy Ghost should haue intituled him King of the world, & not a husbandman of the earth, seeing there be no such men as *Noah* was, which hath more in his hand, then any King hath in the world, or shall haue to the worlds end: but thereby the holy Ghost would shewe, that God doth not respect Kings for their titles, nor men for their riches, as we doe, and therefore he nameth *Noah* after the worke which he did, not after the possessions which he had, an husbandman.

It seemeth that there was great diuersitie betweene this age and ours: for if we should see now a King goe to plough, a noble man to driue the teame, a gentlemā keep sheep, he should be scorned for his labour, more then *Noah* was for his drunkennesse: yet when we read how this Monarch of the world thought no scorn to play the husbandman, wee consider not his princely calling, nor his ancient yeares, nor his large possessions to commend his industrie, or modestie, or lowly mind therein. Which may teach vs humility, though wee learne to disdaine husbādry. Of whom wil we learne to be humble, if kings giue examples, and the sonne of God humbleth himselfe from heauen to earth, and yet we contemne the example of the kings of the earth, and the example of the King of heauen?

The time was when *Adam* digged and delued, when *Dauid* kept sheepe, and all the house of *Iacob* were called men occupied aboat cattell: but as they for this were abhominable to the *Egyptians* (as *Moses* saith in the same verse) so they which doe like them, are abhorred of their brethren: and they which liue by them, scorne them for their worke, which would be chastned themselues, because they worke not.

There was no arte nor science which was so much set by in former times, and is now profitable to the Common-wealth, bringing lesse profit vnto her selfe, that may

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so iustly complaine of her fall without cause, and her despite from them that liue by her, as this painefull science of husbandry; that it is maruell that any man will take the paine for the rest, to bee contented for his labour, and bee a scorne for the rest, which might hunger and starue, if he did not labour for them more then they doe for themselues. No maruaile then though many in the poore countries murmure and complaine, that other cannot liue by them, and they cannot liue themselues: but it is maruell if their complaints doe not grow in time to rebellion, and pull others as low as themselues: for why should the greatest paine yeeld the lesse profit? yet this is their case; for if you marke, you shall see, that the husbandman doth bate the price of his fruits so soone as the dearth is past, though hee raiseth it a little while the dearth lasteth: but they which raise the price of their wares with him, seldome fall againe, but make men pay as deare when the dearth is past, as if it were a dearth stil. Thus a plentifull yeare doth damage him, and a hard yeare doth vantage them. So this painefull man is faine to liue poorely, fare meanely, goe barely, house homely, rise early, labour daily, sell cheape, and buy deare, that I may truly say, that no man deserueth his liuing better, no man fulfilleth the law neerer: that is, Thou shalt get thy liuing in the sweat of thy browes, then this poore sonne of *Adam*, which picks his crums out of the earth. Therfore he should not be mocked for his labour, which hath vexation inough though all men speake wel of him: and in my opinion, if any deserue to be loued for his innocencie, or for his truth, or his paine, or the good which he brings to the Common-wealth, this Realme is not so much beholding to any sort of men (but those that feede the soule) as those which feed the body, that is, those that labour the earth: yet you see how they liue like drudges, as though they were your seruants to prouide foode for you, and after to bring it to your doores: as the beasts

serue them, so they serue you, as though you were another kinde of men. I cannot thinke vpon their miserie, but my thoughts tell mee, that it is a great part of our vnthankefulnesse, that wee neuer consider what an easie life and liuing God hath giuen vnto vs, in respect of them.

If the Apostles rule were kept, they which doe not worke, should not eate: but now they which doe not worke, eate most, and the husbandmen which worke, eate not, but are like Bees, which prouide food for other and pinch themselues. Let vs consider this, for they had not one law and wee another: but the same curse which was denounced vpon *Adam*, was denounced vpon all his children, That euery man should get his liuing in the sweat of his browes. Although I know there be diuers workes, and diuers gifts, and diuers callings to worke in: yet alwaies prouided, they which do not worke should not eate, for in the sweat of thy browes, that is, in labour and trauell thou King, and thou Iudge, and thou Prelate, and thou Landlord, and thou Gentleman, shalt get thy liuing, as *Adā* thy father did, or else thou doest auoid the curse, & a greater curse shall follow, that is, they which will not sweat in earth, shall sweat in hell.

Adam had food as well as thou, and so had *Noah*, and more then thou, vnlesse thou hadst all, for they had all, and yet they might not be idle: because their hands were not giuen them for nothing: some worke with their pen, some with their tongues, some with their fingers: as nature hath made nothing idle, but that he which is a Magistrate, should doe the worke of a Magistrate: he which is a Iudge, should doe the worke of a Iudge: he which is a Captaine, should do the worke of a Captaine: he which is a minister, should do the worke of a minister: as when *Noah* was called an husbandman, he did the worke of an husbandman. This contempt of the country, doth threaten danger to the land, as much as any thing else in our

dayes,

dayes, vnlesse their burthen bee eased, and their estimation qualified in some part to their paines. Thinking that you haue not heard of this theame before, seeing the wordes of my text did lye for it, thus much I haue spokē, to put you in mind how easily you liue in respect of them, & to certifie our minds towards our poore brethren, which indeed seeme too base in our eyes, and are scorned for their labours, as much as we should be for our idlenesse.

Then (saith *Moses*) Noah *began to be an husbandman*. In that it is here said that *Noah began*, it doth not disproue that hee gaue not himselfe to husbandrie before, but it importeth, that *Noah* began to set vp husbandry againe after the flood before any other: so this good man recomforted with the experience of Gods fauour (which had exempted him and his seed out of all the world) and reioycing to see the face of the earth againe after the waters were gone, though an old man, and weaker then he was; yet hee returned to his labour afresh, and scorned not to till and plant for all his possesions, as though he were an husbandman: such a lowlines is alwaies ioyned with the feare of God, that they that are humbled with religion, doe not thinke themselues too good to doe any good thing.

Heere note by the way, that none of *Noahs* sonnes are said to begin this worke, but *Noah* himselfe, the olde man, the hoary head and carefull father begins to teach the rest, and shewes his sonnes the way how they should prouide for their sonnes; and how all the world after should by labour and trauell, till they returne to dust: so the olde man whome age dispenceth withall to take his ease, is more willing to prouide for the wants of his children, then they are which are bound to labour for themselues and their parents too, as the Storke doth feede the dam when she is olde, becaufe the dam feede her when shee was young. What a shame is

this to *Shem* and *Iapheth*, that is, to vs which are young and strong, that the father should bee called a labourer, when the sonnes stand by? Now the ground was barren because of the flood, and could not bring foorth fruit of it selfe, because of the curse: therefore it pitied *Noah* to see the desolation and barrennes, and slime vpon the face of the earth, wich he had seene so glorious and sweete, & fertile, with all maner of hearbes and fruits and flowers before. Therefore he setteth himselfe to manure it, which waited for nothing now, but a painefull labourer to till and dresse it, that it might bring forth delights and profits for sinfull man, as it did before.

By this wee may learne to vse all meanes for the obtayning of Gods blessings, and not to lose any thing which we might haue or saue for want of paines: for that is sinne, as *Salomon* noteth in the 24. of the Psouerbs, when hee reprooueth the slothfull husbandman, because his fielde brought foorth nettles and thistles in stead of grapes, not because the ground would not beare grapes, but because the slothfull man would not set them. Shall God commaund the earth and all his creatures to increase for vs, and shall not wee further their increase for our selues? As we increase and multiply our selues, so wee are bound to ioyne hand and helpe, that all creatures may increase and multiply too, or else the fathers should eate the childrens portion, and in time there would bee nothing left for them that come after: this regard *Noah* seemeth to haue vnto his posteritie, and therefore hee gaue himselfe vnto husbandry, which is commended in him vnto this day, and shall be recorded of him so long as this booke is read: whereby wee are warned, that hee which liueth onely to himselfe, is not to be remembred of them which liue after: But as *Dauid* cared how the realme should bee gouerned after his death, as well as he did during his life: so though we die and depart this world, yet we should leaue that exam-

ple,

ple, or those bookes, or those workes, behind vs, which may profit the Church and Common wealth when we are dead and buried, as much as we did when we liued among them: Euen as *Noah* planted a vineyard, not for himselfe, but for the ages to come after.

Some doe thinke that *Noah* planted the first vineyard, and drunke the first wine, and that there was no vse of grapes before: which opinion they are led vnto, that they might excuse *Noah* and mitigate his fault; if hee did sup too deepe of that cup, the strength and operation whereof was not knowne vnto him, nor vnto any man before. But it is not like, that the excellent liquor and wholsome iuice of the Grape did lye hid from the world so many hundreth yeares, & no doubt but there were vines from the beginning, created with other trees: for how could *Noah* plant a vineyard, vnlesse he had slips of other vines or grapes that grew before, seeing he did not create fruits but plant fruites as wee doe? For this is principally to be noted, that so soone as he had opportunitie to doe good, hee omitted no time, but presently after the flood was gone, and that the earth began to drie, he plied it with seedes, and wrought it till he saw the fruites of his labour. By this wee learne, to omit no occasion to doe good, but whensoeuer we may doe good, to count it sinne if we doe it not.

But if we be so exercised, then all our works shal prosper like the vineyard of *Noah*, because the fruit of the vine doth cheare the countenance and glad the heart of man. Therefore some haue gathered vpon the planting of this vineyard, a signification of gladnesse & thankfulnesse in *Noah* for his late deliuerance, as the Iewes by their solemne feasts did celebrate the memorial of some great benefit: but I rather iudge, that God would haue vs see in this example, what men did in those dayes, and how wee are degenerate from our parents, that we may prepare against the fire, as *Noah* prepared against the water.

This

This is woorthy to bee noted too, that GOD did not so regarde his husbandrie, but that he had an eye to his drunkennesse, and speakes of his faulte as well as his vertue; whereby we are warned, that though God blesse vs now while we remember him, yet he will chasten vs so soone as wee forget him: though wee be in a good name now, infamy will rise in an houre: though we be rich at this present, pouertie may come suddenly: though we be well while we are heere, yet wee may fall sicke before night, euen as *Noah* is praised in one verse, and dispraised in another: euē now God commends him for his lowlinesse, and now discommends him for his drunkennesse: as though he had forgot all his righteousnes so soone as he had sinned, and would call in his praise againe.

This was to shewe, that *Noah* was not saued from the flood because he deserued to be saued, but because God had a fauour vnto him: for hee which was not drowned with water, was after drowned with Wine. As the Pharises when they had done well, were proude of it, and lost their reward: so when *Noah* had done a good worke, he sported it with sin, and was dispraised where he was praised, as though God had repented him that he commended him. Hee planted well, but hee drunke not well: therfore that which was good, did him no hurt: then seeing he was trapped with a good worke, whatsoeuer we do, we may remember how easie it is to sin, if we misse in the matter, or in the maner, or time, or place, or the measure, as *Noah* did. Hee which planteth the vineyard, is worthy to taste of the grape: but if thou haue found hony (saith *Salomon*) eate not too much, lest thou surfet. So if thou hast found wine, drinke not too much, lest thou surfet. A little wine is better then a great deale, and if thou wilt follow the Apostles counsell, thou must drinke it but for thy stomacks sake, lest that happen to thee, which thou shalt heare of this noble Patriarch.

Though

Though hee were neuer so righteous before God and men, though hee escaped the destruction, which lighted vpon all the world, though hee had all the foules of the ayre and beasts of the land at his commaund, though hee passed the pilgrimage of man nine hundreth yeares, yet *Noah* was but a man: so ancient, so righteous, so mightie, so happy: *Noah* shewed himselfe but a man, for drinking the wine which himselfe had planted, he was drunken. This was *Noahs* fault, he was drunken with his own wine, as *Lot* was defiled with his owne daughters. If *Cham* his sonne had taken too much, and stript himselfe as his father did, the holy Ghost would scarce haue spoken of it, because he was a man of no note; but when the father forgat himselfe, and gaue this offence, marke the maner of the holy Ghost, as though he would shew you a wonder: hee displayeth *Noahs* drunkennesse, as *Cham* displayed his nakednesse: as if hee would say, Come and see the strength of man. He which was counted so righteous, hee which beliued the threatning like *Lot* when the rest mocked, he to whom all the foules of the aire and the beasts of the earth flocked in couples as they came to *Adam*, he which was reserued to declare the iudgements of God, and to begin the world againe: *Noah* the example of sobrietie, the example of moderation, is ouercome with drinke, as if he had neuer bene the man. How easie, how quickly the iust, the wise, the prudent, hath lost his sense, his memorie, his reason, as though he had neuer bene the man!

And how hard is it to auoid sinne, when occasion is at hand, and pleasant opportunitie tempteth to sinne? it is easier for the bird to goe by the net, then to breake the net: so it is easier for a man to auoide temptations, then to ouercome temptations: therefore God forbad *Balaam*, not onely to curse the people as *Balak* would haue him, but he forbad him to goe with *Balaks* seruants, knowing that if he went with them, and saw the

pompe

pompe of the Court, and heard the King himselfe speake vnto him, and felt the tickling reward, it would straine his conscience, & make him doubt whether he should curse or blesse.

Peter but warming himselfe at *Caiphas* fire, was ouercome by a silly Damsell to doe that which hee neuer thought, euen to forsweare his Lord God: therefore *Daniel* would not eate of the kings meate, lest he should be tempted to the kings will: shewing vs that there is no way to escape sinne, but to auoide occasion. Therefore *Daniel* prayeth, *Turne away mine eyes from vanitie*: as though his eies would draw his heart, as the bait tilleth on the hook. *Noah* thought to drinke, hee thought not to be drunke: but as he which commeth to the field to sound the trumpet, is slaine as soone as he which commeth to fight: so the same wine distempereth *Noah*, which hath distempered so many since. Where he thought to take his reward, and taste the fruite of his owne hands, God set an euerlasting blot vpon him, which stickes fast till this day, like a barre in his armes, so long as the name of *Noah* is spoken of, that we cannot reade of his vertue, but we must reade of his sinne: whereby euery man is warned to receiue the gifts of God reuerently, to vse them soberly, and to sanctifie himselfe, before he reach forth his hand vnto them, that they may comfort & profit vs, with that secret blessing which God hath hid in them: or else euery thing the best gifts of God may hurt vs, as the pleasant wine stained and confounded the great Patriarch, when hee delighted too much in it, which he might haue drunke as Christ did at his last supper, and this disgrace had neuer beene written in his storie: but GOD would haue a fearefull example like the pillar of salt, to stand before those beastes, whose onely strife is to make try all, who can quaffe deepest and shewe all their valiantnesse in wine.

Because there is such warning before vs, now wee

haue

haue the drunkard in schooling, I will spend the time that is left, to shew you the deformitie of this sinne. If any heare me which haue bene ouertaken with it, let them not maruell why hee cannot loue his enemies, which loueth such an enemie, as this, which leadeth till he reeleth, duls him till he be a foole, and stealeth away his sense, his witte, his memorie, his health, his credite, his friends: and when shee hath stripped him as bare as *Noah*, then she exposeth him like *Noah* or *Cham* and all that see him doe mocke him: it is a wonder almost, that any man would be drunke that hath seene a drunkard before, swelling and puffing, and foming, & spuing, & groueling like a beast; for who would be like a beast for all the world? Looke vpon the drunkard when his eyes stare, his mouth driuels, his tongue faulters, his face flames, his hands tremble, his feete reele: how vgly, how monstrous, how lothsome doth he seeme to thee? So lothsome dost thou seeme to others when thou art in like taking.

And how lothsome then doest thou seeme to God? Therfore the first law which *Adam* receiued of God, was abstinence, which if he had kept, hee had kept all vertues beside, but intemperancie lost all. In abstinence the law came to *Moses*, and he fasted when he receiued it, to shew that they which receiue the word of *God*, receiue it soberly. A temperate man seldome sinneth, because the flesh which doth tempt is mortified, lest it should tempt: but when the handmaid is aboue the mistresse, & a man hath lost the image of GOD, and scarse retaineth the image of man; all his thoughts, and speeches, and actions, must needes be sinne, and nothing but sinne, because the band of vertue, sobrietie, is broken, which kept all together: Whē didst thou want discretion to consider? When didst thou want patience to forgiue? When didst thou want continencie to refraine? When didst thou want heart to pray, but when sobrietie was fled away, and intemperancie filled her roome? If shame let to sinne, it

casteth

calleth out sinne: if feare let to sinne, it casteth out feare: if loue let to sin, it expulseth loue: if knowledge let to sinne, it expulseth knowledge, like a couetous Landlord, which would haue all to himselfe and dwell alone.

There is no sinne, but hath some shew of vertue, onely the sinne of drunkennesse is like nothing but sinne: there is no sinne but although it hurt the Soule, it beautifieth the body, or promiseth profit, or pleasure, or glory, or something to his seruants: onely drunkennesse is so impudent, that it descrieth it selfe: so vnthankefull that it maketh no recompence: so noysome that it consumeth the body, which maketh sinners spare, lest they should appeare to be sinners. Euery sinne defileth a man, but drunkennesse maketh him like a beast: euery sinne defaceth a man, but drunkennesse taketh away the image of a man: euery sinne robbeth a man of some vertue, but drunkennesse stealeth away all vertues at once: euery sinne deserueth punishment, but drunkennesse vpbraides a man, while the wine is in the stomacke: and though hee would dissemble his drunkennesse, yet hee is not able to set a countenance of it, but the childe descrieth him, the foole knowes that he is drunke, because his face betrayeth him, like the leprosie which brast out of the forehead: so worthily hath hee lost the opinion of sobrietie, which hath lost it selfe. His sonne thinkes himselfe more maister now then his father: his seruant makes him a foole: his children leade him like a childe: his wife vseth him like a seruant: and although his drunkennesse leaueth him when hee hath slept, yet no man seekes to him for counsel after, no man regards his word, no man reckens of his iudgement, no man is perswaded by his counsell, no man accounts of his learning, no man hath any glory to accompany with him, but so soone as drunkennesse hath made him like a beast, euery man abhorreth him like a beast, as they did *Nabuchadnezar*: the spirit flyeth from him lest it should grieue it, his friendes

friendes goe away least he should shame them, and no vertues dare come neere, lest he should defile them.

How many things flie out when wine goes in? howe is it then that he which loueth himselfe, can bee so cruell to himselfe, that hee should loue his life, and shorten his life? that he should loue his health, and destroy his health? that he should loue his strength, & weaken his strength? that he should loue his wealth, and consume his wealth? that he should loue his credit, and cracke his credit? that he should loue his vnderstanding, and ouerturne his vnderstanding? that he should loue his beauty, and deforme his beautie? The Poets need faining no more, that men are transformed into beasts, for if they were liuing now, they should see men like beasts: some like Lyons, some like wolues, some like foxes, some like beares, some like swine: who is the beast when the beastes satisfie nature, & man satisfieth appitite? when the beasts keep measure, and man exceeds measure? when the beasts are found labouring, and man found surfetting, who is the beast? I haue read of a bird which hath the face of a man, but is so cruell of nature, that sometime for hunger she will set vpon a man and slay him: after, when she comes for thirst vnto the water to drinke, seeing the face in the water like the face of him whom shee deuoured, for griefe that she had killed one like her selfe, takes such sorrow, that she neuer eateth nor drinketh after, but beates, and frets, & pines her selfe to death. What wilt thou do then which hast not slaine one like thy selfe, but thy selfe, thy very selfe with a cup of wine, and murderest so many vertues and graces in one houre?

As *Esau* sold his land and liuing for a messe of pottage, so the drunkard selleth his sense, and wit, and memorie, and credit for a cup of wine. Thou hast not murthered thy brother like *Caine*, but thou hast murthered thy selfe like *Iudas*: as the *Rechabites* abstaining from wine, as *Ionadab* bad them, obtained the blessing which God had appointed

appointed to the *Israelites*: so let vs take heed, lest they which we account Idolaters, whilest they fast and watch, obtaine the blessing which God hath appointed for vs (get away the blessings) while we sit downe to eate, and rise to play. Therefore, as Christ said, remeber *Lots* wife, so I say, remmeber *Lot*: one houre of drunkennesse did him more hurt, then all his enemies in *Sodom*: remember *Noah*, one houre of drũkennes discouered that which was hid sixe hundred yeares. Ten times more might bee said against this vice: but I haue said enough to make you abhorre it, I haue had as much as I would.

Some goe about to accuse *Noah* because hee was an old man, and therefore might soone bee taken cupshot: some because the Wines were hotter in those Countries, then they are with vs; some because of his chaunge of drinkes, which had not woonted himselfe to Wine before: some because as most men delight in that which by great labour they haue brough to passe of themselues.

So no maruell thought *Noah* had a longing to his owne grapes; following herein the example of a curious Cook which doth sup and sup his broth, to taste whether it bee well seasoned, that he may mend it if he can, or mend the next: but as the Flie by often dallying with the candle, at last scorcheth her wings with the flame, so taking, he was taken, and at last was drunke: yet this is imputed to him for his fault, that he was drunk, as the punishment which followes dooth witnesse. Such is the prouidence of God, that his mercie might be glorified in all, hee hath concluded all vnder sin, and suffered the best to fal, that no man might trust in his owne strength, and that we seeing their repentance, may learne to rise againe, how grieuous soeuer our sinnes bee. If we haue beene Idolaters, if adulterers, if persecutors, if murmurers, if mutherers, if blasphemers, if drunkards: *Aaron*, and *Moses*, and *Lot*, and *Abraham*, and *Dauid*, and *Salomon*, and *Peter*, and *Paul*, and

and *Noah*, haue bin the like; who raigne now in the kingdome of Christ with his Angels, and so may we, if we repent like them. These examples, saith *Paul*, are not written for our imitation, but for our admonition.

Thus you haue seene *Noah* sober, and *Noah* drunken, whereby we may see that a man may be drunke with his owne wine, he may surfet with his owne meates, he may lust with his own wife, he may offend with his own gifts, his owne honour may make him proud, his own riches may make him couetous, his owne strength may make him venturous, his own wit may make him contentious: therefore as the childe pluckes out the sting before hee takes the hony: so let euery man, before he receiues the gifts of God, sit downe, and looke what baytes, what snares, what temptations Sathan hath hid in them, and when he hath taken out the sting, then eat the hony, and hee shall vse the blessings of Christ, as Christ did himselfe.

FINIS.

A godly prayer to be ſaid at *all times.*

BEcauſe I haue ſinned, O lord, & done wickedly in thy ſight, and prouoked thee to anger by my abhominable wickednes, making my body which thou haſt ordayned as a veſſell for thine honour, an inſtrument to moſt deteſtable filthineſſe, O Lord be mercifull vnto mee, and pardon mee this great wickednes: looke not vpon mee, good Father, with the eyes of iuſtice, neither doe thou draw againſt mee the ſword of iudgement, for then how ſhall I that am but duſt, ſtand in thy preſence, when thy wrathfull indignation commeth forth as a whirle-wind, and thy heauie diſpleaſure as a mightie tempeſt, ſeeing the earth trembleth, the depths are diſcouered, and the very heauens are ſhaken when thou art angry? Exerciſe not therefore thy furie againſt me, that am but chaffe before the wind, and as ſtubble againſt a flaming fire: though I haue ſinned grieuouſly in thy ſight, preferring my wicked deſire before thy holy commaundement: eſteeming the pleaſure of a moment, before eternall & euerlaſting ioyes: nay, which is worſe, making more account of vileneſſe and vanitie, and extreame folly and madnes, then of the glory and maieſtie of the moſt excellent, wonderfull, and bleſſed God, nothing dreading his diſpleaſure, whoſe wrath maketh the diuels to quake, & burneth vnquenchable vnto the bottomleſſe pit of hell; whoſe might is ſo great, that by the breath of his noſtrils, hee can in the twinckling of an eye deſtroy a thouſand worlds: yet am I bolde, proſtrating my ſelfe before the throne of thy maieſtie, heartily to beſeech, and humbly to intreat thee, that thou wilt not deale with me according to my merits, for I haue deſerued that thou ſhouldeſt raine downe fire and brimſtone

from out of heauen vpon me to deuour mee, or to open the earth vnder me, to ſwallow me vp quicke into hell: but thou art gratious and full of compaſſion, and rich in mercies, therefore doe men put their truſt vnder the ſhadow of thy wings. I haue none in heauen to flye vnto but thee, nor in earth of whom I may receiue any comfort but at thy fauourable hands, which are ſtretched out day and night, to receiue all that by earneſt repentance turne to thee, being ready to eaſe all thoſe that are laden with the burthen of their ſinne, and to refreſh their diſtreſſed conſciences. In the multitude of thy mercies I approch vnto thee, O Lord, deſiring thee to looke down from the height of thy ſanctuary, vpon me poore and wretched ſinner, and to wipe away mine offences, and to blot out my miſdeedes: eſpecially, this my vngracious, vncleane, and vngodly acte, that it may not come vp in remembrance with thee, nor be imputed to me for euer, for thy Sonnes ſake, O Lord, in whom thou art well pleaſed, in whom thou waſt fully ſatisfied vpon the Croſſe for my ſinnes: grant mee free pardon and remiſſion of that I haue ſo fooliſhly by my exceeding frailty, committed againſt thee in this ſhamefull deede. But O thou my vncleane and vnthankfull ſoule! my vngodly and rebellious heart! what did I ſinfull wretch and execrable caitife, ſo blindly and deſperately attempt? How art thou become quite ſenceleſſe, that thou waſt ſo ready to anger thy moſt louing God, & to prouoke thy moſt mighty iudge, that thou mighteſt ſatisfie thy filthy fleſh, ſuborned both by thine & Gods moſt malicious aduerſary, to grieue and vexe the ſpirit of the Lord, and to damne thy ſelfe for euer? Hath not God of his ſingular fauour, made the heauens of old and placed the Sunne and Moone in them, two glorious lights, with innumerable ſtarres, a wonderfull workemanſhip for thy vſe and benefit? Hath he not lifted vp the cloudes by his ſtrong arme, & heaped treaſures of raine, haile, and ſnowe, to doe thee ſeruice? Hath

Hath he not in the midſt of the world, laid the foundations of the earth, that thou mighteſt haue a ſtable habitation, and mighteſt from thence behold euery way thou lookeſt, the wals of this beautifull place? Hath he not gathered the waters into one place, and made the drie land appeare, & drawn forth by his power a pure ſubſtance of aire betweene heauen & earth, that fiſhes might multiply in the ſeas, foules in great abundance flye in the open face of the firmament, tender plants, hearbs, flowers, and trees in all varietie, grow and fructifie vpon the ground: yea, creeping things, cattell and beaſts increaſe in infinite number, in paſtures, fields, gardens, orchards, & groues, and all theſe to doe thee pleaſure? Hath hee not further giuen thee ſprings and riuers, gold and ſiluer, pearles and iewels, euen plenty of ſtreames, ſtones and mettal, to furniſh thee with whatſoeuer for profit thou needeſt, or for pleaſure deſireſt? Hath hee not made thee Lord and ruler ouer all his creatures, euen ouer the huge Elephants, the Whale, the ſtrong Lyon, and Vnicorne, and horſe of warre? ouer the ſauage Tigers, Beares, and Woolues? ouer the mighty Eagle, Griffin, Vultur, Oſtrich, & Hauke? Art thou not clad and defended, fed and enriched, cheared and renowned by theſe his creatures, and that all the parts of thy body, and ſenſes of the mind, might be partakers of his goodneſſe, and with his ſweetnes refreſhed, comforted and delighted in great meaſure? yea aboue all this, hath hee not breathed into thy body an immortall ſoule, that thou mighteſt remaine with him in glorie for euer? Did he not at the firſt frame thee like vnto himſelfe, that he might therefore loue thee as his ſon? Did he not caſt into thy ſpirit the beames of his wiſedome, that thou through thy vnderſtanding mighteſt behold him & his glory, and ſtirred vp ſparks of goodnes in thy heart, that thou mighteſt by thy affection imbrace him & his bounty, & be made perfectly bleſſed by his infinite happines, who when *Adam* thy vngratefull Father, by diſtruſting

him that had faithfully promiſed, was thorowly able to fulfill his will, and reſolutely determined exceedingly to aduance him, hauing giuen him this whole world in teſtimony thereof, by diſcontenting his minde with the excellent eſtate he was placed in of vnſpeakeable loue, vnles he might be as good as God himſelf, proudly deſiring to make duſt the fellowe of him, who was from euerlaſting, infinitely full of wiſdome, power, grace, & maieſty, and had done all this at the perſwaſion of the moſt trayterous rebel of his right gratious king, and ſpiteful enemy of his moſt bountiful maſter, euen then when this moſt villanous conſpiring with Gods notorious aduerſary, had deſerued immortall hatred againſt him, and all that pertayned vnto him: yea they as yet vnborne, but contayned in him, whoſe whole maſſe by this impious diſobedience, became by iuſt iudgement a temple of curſed eſtate for euer, and for euer: thou alſo thy ſelfe bringing forth fruite of contempt of his lawe, which is moſt holy, merciſull, and mighty: yet euen then I ſay, of vnſpeakeable pitty and compaſſion intended, nay promiſed, nay laboured to deliuer him & thee from that dreadfull vengeance which yee haue purchaſed by your wicked & vngracious demerits, and to reconcile you baſe abiects & vile caſt awaies, and yet ſtubborne & ſpightfull haters of the great God *Iehouah*, who when there was no meanes to be foūd in heauen, nor ſeas, nor in the earth, nor vnder the earth, but that he ſhould damne his onely begotten Sonne, the very brightnes of his glory, who neuer offended him, but was an eternall delight vnto his ſoule, and reioycing vnto his ſpirit, that thou mighteſt bee ſaued, a groſſe lumpe of ſlime and clay, ſtill vexing him by thy wickednes; yet deliuered his ſonne into the full power of Sathan, to put him to a moſt ſhamefull death, by the hands of moſt deteſtable perſōs, & did caſt him far away out of his fauour, & threw him downe into the bottomles pit of his vnſupportable wrath & indignation, that thou mighteſt be placed

ced betweene his owne armes in the kingdome of heauē, in all royaltie and glory, as his deare and entirely beloued ſonne. Why therefore waſt thou, O my vnholy and vnthankfull nature, ſo ready and prone, ſo violent and headlong to cōmit things highly diſpleaſant in his ſight, who in a maner, & as far as it was poſſible, ſlew himſelf for thy ſafety, when he had no creature ſo diſobedient as thee? O thou my inward ſoule & ſpirit of my mind, awake, & ſtād vp to defend thy ſelfe, for thou art beſieged with mightie enemies, the prince of darknes, the rulers of the ayre, the ſpirituall craftines & policies of hell! why ariſeſt thou not, thou ſluggard? thy foes in great number are prepared with many ambuſhments, hauing a huge armie all maliciouſly bent, with venimous darts to pearce thorow thy heart: they are entred thy hold at all fiue gates of thy outward ſences; yea they haue broken downe thy inward doores, & haue left thee but one window towards heauen to eſcape by, euē by thy prayers, wherto the ſpirit of God wayteth thy ſpeedy cōming: make haſte, O thou heauie with ſleep, or thou art taken by thy cruell enemies, whoſe hands are of iron, & their teeth of ſteele, to grinde thy verie bones to powder: hearken no longer to that ſtinking harlot, thy wicked appetite, which lying in thy boſom, deſireth nothing but thy vtter deſtruction; ſhe perſwadeth thee that thou art in no preſent danger, that ſhe may reioyce at thy miſerable end. It may be thou art fed to the ſlaughter, that though thou go on a litle way in thy pleaſant path, thou maiſt returne back when thou wilt, & thy little wandring will not greatly be regarded. O thou vnwiſe & ſottiſh of heart! when wilt thou vnderſtand? hath the Sonne of God endured ſuch paine for the ſmalleſt of thy ſins, and makeſt thou ſo light account of ſo grieuous crimes? doth the law thunder curſes, & plagues, & euerlaſting torments againſt thy leaſt inordinate motions, & didſt thou not dread to performe ſo ſhameles a practiſe? Knoweſt thou not that the eies of God, & his Angels, be-

hold thee doing that thou wouldest be ashamed to doe in the presence of vngodly men, or vnclean beasts? or doest thou not cõsider how thou didst grieue the spirit of God, who hath vouchsafed of his infinit mercy, to dwell in thy body to this end, chiefly that he might mortify thy carnall lusts? Why didst thou then defile his tẽple which he hath sanctified to be a house for himselfe to dwell in? take heed thou driue not out so worthy a gheſt, by such swyniſh & fleshly behauiour, who if he once depart, thẽ shalt thou be a hold for deuils, & legions of dãned spirits, that they may stuffe thee ful of all maner of iniquity, & then at lẽgth become pitch and brimstone, to maintaine the fire of Gods scorching wrath in thy sinewes, spirits, & inward bowels, drinking out in full measure the dregs of the wine of his rage & fury: and canst thou be so blind & retchlesse, that for the vain pleasure of sin for a litle while, thou wilt constraine God to torment thee euerlastingly, who it may be euen at this instãt, if thou wilt still try his patience & long sufferãce, will suddenly take thy spirit frõ thee, or come in iudgemẽt to recompence to all sinners by his final sentẽce in the burning of the whole world, the stipẽd of horrour, shame, confusion, & vtter reprobation, & weigh with thy self, that to approch to God, is the chiefest ioy of his chosen, to behold his glorious countenance in the face of his Son, whereas thy sins do separate thee from him, & make thee afraid to speake to him by prayers, which is thy chiefest & greatest solace in this mortal life: how much more wil thy vngodlines make thee wish delay of the last iudgment, the speedy & present comming whereof, is a chiefe prop of our sight: and withall, remember how the deuill that roring Lyon, laboureth by this impure acte, to make thee most filthie and lothsome in the sight of God, and reioyceth to see thy gracious Father, mercifull Sauiour, and comfortable Sanctifier, so abused and withstoode, and angred by thee, whome hee hath wonderfully made, carefully preserued, & deerly redeemed, and tenderly loued,

ned, that if it may be, thou shouldest by vtter Apostasie dishonor him in the face of the world, who hath aduanced thee in the presence of all his Angels: and though thou be so sure in faith that thou canst not vtterly fall (the consideration whereof should make thee more dutifull, & not incourage thee in a sinfull course) yet maist thou by litle & little, & by often falling, bring thy self into a better liking, both of the wicked & of wickednes it self, whō thou oughtest to hate with a perfit hatred, & then God by iust iudgment cast thee into a sure sleepe, that thy filthines may be seen of men, & thou condemned to the griefe of the righteous, and scorned to the shame of the vngodly, and in the mean season, by prouoking Gods iudgement, be spoyled of thy goodly ornaments, of thy godly desires, of religious thoughts, of zealous affections, of christian cōmunicatiō, of holy indeuours, of assured persuasions of faith, of stedfast waytings through hope, of constant suffering by patience, & hartie reioyings from loue. In the perfit consummatiō of which things, bicause all happines cōsisteth, beware, thou careless wretch, lest suddainly by thy abominable filthines, thou either for a time wholy depriue thy selfe of cōfortable feeling of these things, or much diminish thy present graces and blessings receiued of the holy spirit, to the glory of God the father. But why do I vtter my voice, or striue to make a dead carkas moue? O quickē thou me that art the fountaine of life, and call thou out of heauen thy dwelling place, that my wandring soule may heare the voice of her shepheard, & follow thee whither soeuer thou leadest: nay of thy tender compassion take me vp vpō thy shoulders, & carry me gently into thy fold again: for theeues haue stolne me away, & haue bound my feete so that I cannot goe, & they watch for me vntil thou art gone, that they may carry me away quicke from thy pastures: O do thou therefore presently deliuer me, and giue me thy helping hand: O cast thou down by thy spirit my raging lust, & by thy grace subdue mine vntamed affection. I am weak, *O* Lord, and vnable to resist the force

of my mighty aduersarie: send thy helpe from aboue, and saue me out of the iawes of this cruel Lyon: thou hast deliuered me out of the mouth of hell; O let not the gates therof any more preuaile against me: let me not any lõger be occupied in vngodlines, lest my enemy triumph ouer me, saying in his malicious heart, There, there, so would I haue it. Let this sin be far from me, O Lord, lest I should defile my selfe any more with this notorious wickednes: worke therfore in mine hart an vtter detestation of it, that I may euer hereafter keep my self pure & vnspotted for thy kingdome. Thou that art able to make of stones children to *Abraham*, mollifie I pray thee my stony heart, that all maner of son-like affections may be imprinted therein: pluck vp, O good Father, these rootes of bitternesse, that no vnsauory fruite may come of the trees, which thou by thine own hand hast planted. I desire, I looke, I call, I cry, for thy assistance, that I may cõquer this vnruly motion. O blessed Sauiour that hast graunted so many petitions vpõ earth, to them that were careful for the body, fulfill, I pray thee, this my desire; not for health, nor strength, nor riches, nor honour, nor for food, nor apparell, but for thy heauenly grace & inspiration: yea let me lose all those rather then be left in my sinfull flesh, that I should be ruled any longer thereby. Mortifie, good father in me, the olde body of sin, and giue vnto me a new body, purged from these dead workes, to serue the liuing God, renew my spirit daily, that I may cast away these works of darknes: let it be enough, O mercifull father, that my weaknes in falling heretofore, hath bene made knowne vnto me, lest I should be too proud. Now let thy strength appeare in putting this mine enemy vnder my feet, that therby I may be bold to put my confidence in thee. Why should my body made by thine hand, & my soule framed according to thy image, be giuen ouer as a prey into the hands of Sathan? Deliuer me, O lord, from the snares of the hunter, & preserue me from the hand of mine enemy, who lieth in wait for my spiritual life, laboreth my euerlasting destructiõ: so shal I praise thee for thy great goodnt, & magnifie thy

name for giuing me [illegible] ouer my adu[illegible] [illegible] steong for me. To thee I flie for succor all [illegible] ouerpast, hide me I pray thee vnder thy shield & buckler, that none of the fiery dartes of Satan take holde on mee. Good Lord, for the loue thou bearest vnto mankinde, or thy Sonnes sake, who hath taken our [illegible] vpon him, graunt that I may not be tempted aboue my [illegible], & that in all temptations I may flie vnto thee, as a horne of my saluation, yeelding thee most humble & harty thanks, for that thou hast giuen me a desire to withstand my sinfull flesh; which thy worke I beseech thee for thy name sake, to perfect and fullie accomplish.

Matth. 26. 41.

Watch and pray, least ye enter into temptation: the spirit is willing, but the flesh weake.

Another zealous Prayer.

ETernall God, almightie, and most mercifull, wee thy vnworthy seruants, prostrate before thy throne of grace, do yeeld our selues body and soule vnto thee for all thy benefites, which thou from our birth hast heaped vpon vs, as though wee had alwaies done thy will: although wee occupied about [illegible] things, neuer marked, neuer loued, neuer serued, neuer thanked thee so hartily for them, as we esteem a mortall friend for the least curtesie. Therefore wee come with shame and sorow to confesse our sinnes, not small, but grieuous; not a fewe, but infinite; not past, but [illegible] presumptuous; against thy expresse [illegible] & willing [illegible] our owne conscience, knowledge, and liking: if any had done them but our selues, O Lord, if thou shouldest require but the least of them at our hands, Sathan would challenge vs for his, and we should neuer see thy face againe, nor the Heauens, nor the earth, nor al the goodnes which thou hast prepared for man. What shall wee do then, but appeale vnto thy mercy, & humbly desire thy fatherly goodnes, to extend that compassion towards vs, which thy beloued Sonne our louing Sauiour hath pur-

[illegible] so graciously, and so deerly for vs; we [illegible] that one drop of [illegible] is sufficiet to [illegible], pardō our iniquities, & supply our ne-[illegible] without thy grace, our light, our strēgth, our [illegible] to do nothing but sin, as woful experi-[illegible] vs too long, and the example of them [illegible] thereof, whose life is nothing else but the [illegible] of the world, the flesh and the diuel. Therefore, good father, as thou in speciall fauour hast appointed vs to serue thee, [illegible] as thou hast ordained al other creatures [illegible] to send downe thy hea-uenly spirit into this earthly mansion, to illuminate our minds, mollifie our hearts, change our affections, subdue our [illegible] our wills, and purifie our nature to this duty: so shall not thy benefits, nor thy chastisements, nor thy word [illegible] accomplish that for which they [illegible] to the [illegible] of thy Sonne. Good Lord, we beseech thee, looke down in the [illegible] compassions, vpon thy militant church, [illegible] thy gracious handmaid, our dread so-[illegible] Councel, the [illegible] magistrates, [illegible] the two [illegible], the people that [illegible] & [illegible] thy crosse. Gather vs into one [illegible] of thy truth, & gine vnto euery man, a spirit to his calling, that we being mindful of the account, & [illegible] Christians, may firmely resolue, spec-[illegible] perseuer in doing and suffe-[illegible] Lord blesse & sanctify our mee-[illegible] hinder me in speaking, nor them in hearing, but that thy word may be heard and spoken as the worde of God, which is able to saue our soules in that day. There is no cause, O God most iust, why thou [illegible] the sinners which are displeased with sin, but for his sake which suffered for sin & sinned not: in whose name we list vp our hearts, hands, and voices vnto thee, praying as he hath taught vs: *Our father which art in, &c.*

FINIS.

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